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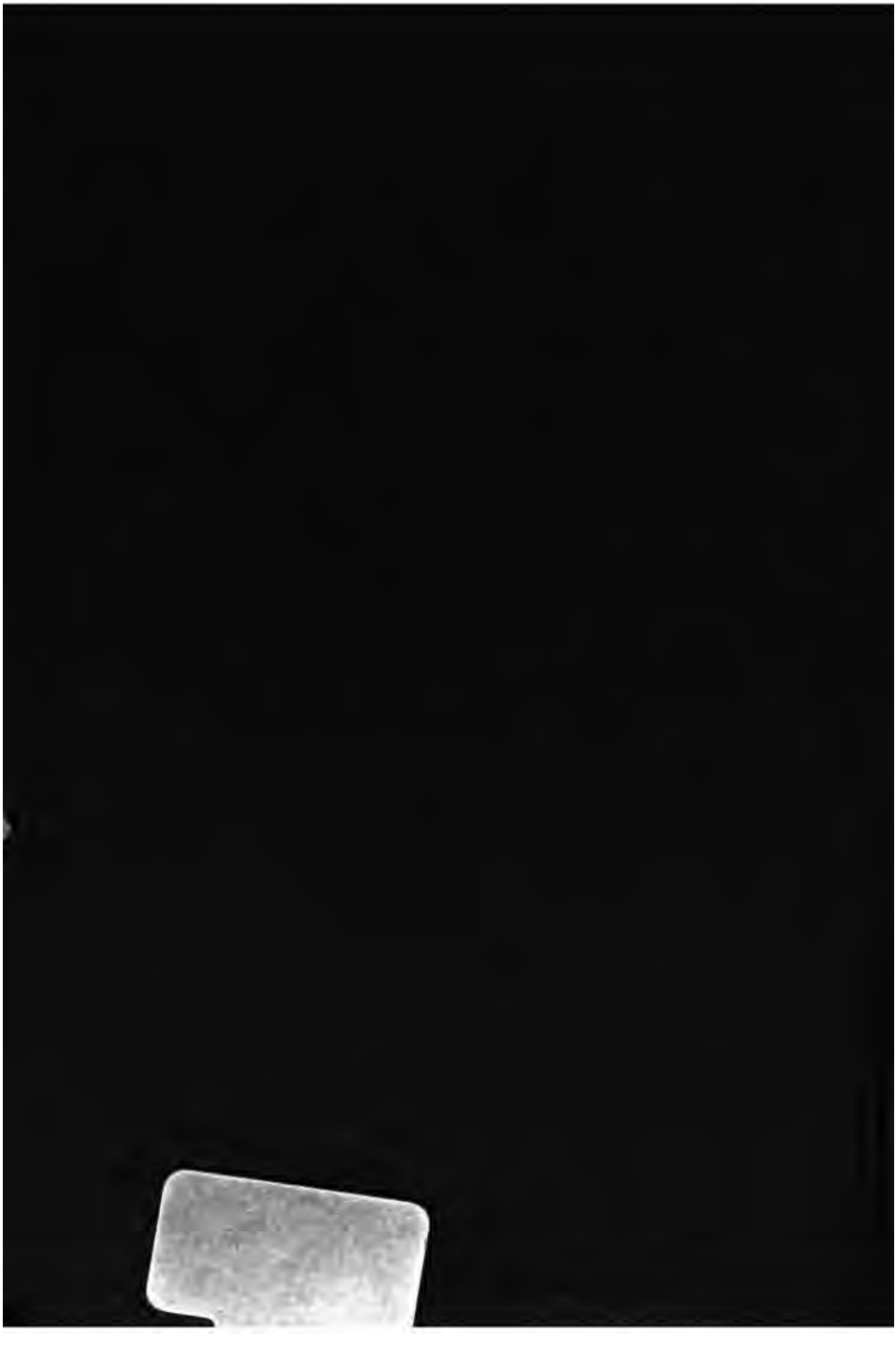
MANY VOICES

1883



MANY VOICES

Preparing for publication.

A SEQUEL TO THE PRESENT VOLUME,

COMPRISING

MANY VOICES

OF THE 16TH, 17TH, & 18TH CENTURIES.

LONDON: KEGAN PAUL, TRENCH, & CO.

MANY VOICES

'There are, it may be, so many kinds of voices in the world, and none of them is without signification'—1 Cor. xiv, 10

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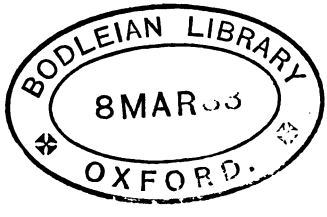

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IT WAS MY EARNEST DESIRE THAT BEFORE PUBLISHING
THIS VOLUME IT SHOULD BE SUBMITTED TO

The Archbishop of Dublin.

THROUGH THE KINDNESS OF A FRIEND
THIS DESIRE HAS BEEN FULFILLED,
AND I THANKFULLY ACKNOWLEDGE THE
ARCHBISHOP'S PERMISSION
TO INSERT THE SUBJOINED NOTE.

MARGUERITE TOLLEMACHE.

35 BERKELEY SQUARE.

'*THE PALACE, DUBLIN,*

'*December* 1882.

'*I have made acquaintance at various points with Mrs. Tollemache's book. The Church's story seems to me to be told singularly well, and, so far as I can judge, there is no part of the book which might not be read with profit and delight.*

'*R. C. DUBLIN.*

'*To the Hon. Mrs. GERARD NOEL.*'

TO THE READER.

'Not from the rivulet of my own thought have I opened these things for thy drinking.

. . . . . .

'I have begged them from just men who were lords of the Fountain.'—ST. EPHREM SYRUS.

THESE pages contain extracts, collected during many years, from the writings of 'devout men' of many nations, Fathers and Teachers of the Christian Church. The biographical sketches have been added to give further interest to the collection.

'Great men taken up in any way are profitable company. We cannot look, *however imperfectly*, upon a great man without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near.'[1]

So wrote the great thinker who has but just passed away from our midst; and if these words be true as regards 'the heroes' of history, surely the gain is not less in drawing near to those who, in a higher, diviner sense, have 'enlightened the darkness of the world,' and made manifest the

[1] *Heroes and Hero-worship* (Carlyle).

constraining power of a new affection—even the love of God in Christ; heroes who have shown us by word and deed that 'the fear of God casteth out all other fear,' and from whom we may learn with a deeper meaning, 'not to be ashamed to confess the faith of Christ crucified, but manfully to fight under His banner against sin, the world, and the devil, continuing Christ's faithful soldiers and servants unto life's end.'

October 1882.

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FIRST TO EIGHTH CENTURY.

ST. CLEMENT TO THE VENERABLE BEDE.

'Of diverse voices is sweet music made.'—DANTE, *Paradiso*, c. 6.

'Every string
Shall have his attribute to sing;
That all together may accord in Thee,
And prove One God, one harmonie.'—GEORGE HERBERT.

'Soon wilt Thou take us to Thy tranquil bower
To rest one little hour
. . . . . .
Meanwhile with every son and saint of Thine
Along the glorious line,
Sitting by turns beneath Thy sacred feet,
We'll hold communion sweet,
Know them by look and voice, and thank them all
For helping us in thrall,
For words of hope, and bright examples given
To show through moonless skies that there is light in heaven.'
Christian Year, Easter Eve.

ST. CLEMENT.

CLEMENS ROMANUS.

D. 95–100.

'WHEREFORE are there strifes, and anger, and divisions, and schisms, and wars among us? Have we not all one God and one Christ? Is not one Spirit of grace poured out among us all? Have we not all one calling in Christ? Why, then, do we rend and tear in pieces the members of Christ, and raise sedition against our own body, and are come to such a height of madness as to forget that we are "members one of another"?'

'Who can declare the bond of the love of God? Who is sufficient to tell as is fitting the majesty of its beauty? The height to which it leads is inexpressible. Love unites us to God; love "covers the multitude of sins"; love "endures all things"; love is "long-suffering in all things." There is nothing base and sordid in love; love lifts not itself up above other; love has no divisions; love makes no seditions; love does all things in peace and concord. By love were all the elect of God made perfect; without it nothing is pleasing and acceptable in the sight of God. Through love did the Lord join us unto Himself; whilst for the love which He bore towards us our Lord Jesus Christ gave His own blood for us, by the will of God—His flesh for our flesh—His soul for our souls.

'Ye see, beloved, how great and wonderful a thing love is, and how that no expressions are sufficient to declare its

perfection. . . . Let us therefore pray to Him, that we may be found blameless in love, standing apart from the factiousness of men.'

In the tenth year of the reign of the Emperor Nero—on the night of the 18th of July, A.D. 64—a great fire burst forth in Rome; it raged with such fury that the greater part of the city was consumed, and the houseless multitude with one voice cried aloud for vengeance on the incendiary. Suspicion fell upon the Emperor as the author of this calamity. No offence was too grave to be laid to the charge of one who had murdered both his mother and his wife; and, to screen himself from well-grounded suspicion, Nero accused the Christians of being the perpetrators of this heinous act.

A pagan historian has described the sufferings inflicted on those who bore this name. 'They died in torments—torments embittered by insult and derision.' But the intrepid constancy displayed by these men, who laid down their lives for the love of their Lord and Master, was the means of touching and converting many of the pagans, so that, in the words of one of the early Fathers, 'the blood of the martyrs was the seed of the Church.'

Clement of Rome speaks to us from Apostolic times. He lived in the midst of these scenes of cruelty and death. St. Peter and St. Paul, the founders and pillars of the Christian Church, had sealed their faith with their blood; the one had been crucified,[1] the other beheaded. To these holy martyrs, St. Clement tells us, were added a great number of others, both men and women, who, having undergone every conceivable pain and torment which human cruelty

[1] St. Peter is supposed to have suffered martyrdom in 64; St. Paul, according to some authorities, in 68.

could invent, finished their course with firmness, passing joyfully through the gate of death to a glorious immortality.

Ancient authorities assert that Clement was appointed to the See of Rome by St. Peter himself, but much obscurity rests on his history. The sole authentic writing of St. Clement which has been handed down to us is his First Epistle to the Corinthians—an Epistle so highly esteemed by the early Church that 'it was placed among the sacred and inspired writings,' and was appointed to be read each Sunday, a custom which prevailed for nearly one hundred years after it was written.

This Epistle was found in the Alexandrine MS. of the fifth century presented to Charles I. in 1628 by Cyril, Patriarch of Constantinople; it was there inserted after the Book of Revelation.

From this Epistle the above extracts have been made. According to Tertullian, Clement was the *first* Bishop of Rome, and was ordained by St. Peter. Origen identifies him with the Clement named by St. Paul in his Epistle to the Philippians (ch. iv. 3). St. Irenæus speaks of him as one who had 'seen the blessed Apostles and conferred with them,' but he affirms that he was the *third* Bishop of Rome, Linus being the first and Anacletus the second.[1]

According to the legendary history of St. Clement he was the son of pagan parents, both of whom were of high birth. Three sons were born to them; the youngest of these was Clement. When a mere infant he was left with his father in Rome, his mother, in obedience to a dream, having set sail with the two elder children for Athens. Time ran on, and no tidings of his wife reached the bereaved husband. Messenger after messenger was despatched to Greece, but failed to learn anything concerning her. At

[1] See *Apostolical Fathers* (Archbishop Wake).

length, nearly heartbroken, he resolved to go himself to Athens, and search for the lost mother and her children, leaving Clement in Rome to pursue his studies. Years elapsed, and the boy, bereft of both parents, grew into the man.

Whilst absorbed in the study of philosophy Clement was aroused by hearing of the arrival in Rome of a Jew, named Barnabas, preaching that 'the kingdom of God is at hand.' Clement received him into his house, and the Truth of God found entrance within his heart. He then accompanied Barnabas to Palestine, and was led by him to St. Peter, with whom he remained till the Apostle's death.

Many poor Christian proselytes sought relief at the hands of St. Peter and his followers as they journeyed from city to city, and on one special day Clement's heart was moved within him by the sight of a lone feeble woman. Sharp lines of sorrow were on her face as, with outstretched hands, she humbly asked an alms. Deeply touched by her look and voice, he asked her story, for

> . . . . ere the common source be known,
> The kindred drops will claim their own,

and in her was discovered his long-lost mother.

Further recognitions followed, and finally the Divine purpose of the dream was fulfilled in the ingathering, one by one, of the whole family to Christianity. 'Parted perhaps for a season' that they might be restored to each other 'for ever.' Shortly before the Apostle's martyrdom Clement was consecrated Bishop of Rome, which office he held for a long period; but having refused to sacrifice to the gods, he was sentenced, when quite an old man, to work with convicts in the stone quarries of the Crimea, where he is said to have made so many converts that, by order of the

Emperor, he was cast into the sea with an anchor round his neck. Such is the legend.[1]

He was one of the first to whose memory a Christian church was built, and at San Clemente in Rome the mortal remains of the martyr bishop are supposed to rest, whilst his 'name is written in the Book of Life.'

Note.—In a poem entitled 'Lord, whither goest Thou?' by the Rev. R. S. Hawker, the description given by Tacitus of the sufferings of the Christians in this first persecution has been rendered into verse.

> There Christian limbs were bowed and blended,
> Prostrate where peopled pathways meet,
> Coated with slime, till pain was ended
> By the slow march of trampling feet;
> Or, smeared around with pitch for burning,
> Their fires along the pavement spread,
> Torches to light the crowds returning
> From some fierce game where Christians bled.

HERMAS.

PASTOR.

'All prayer needeth humiliation.'

'Doubt is the daughter of the devil.'

'Some carry the Lord in their tongues, but have Him not in their hearts; therefore their grass is dry and without root, because they live only in words, but their works are dead.'

[1] See Cave's *Antiquitates Apostolicæ.*

'Detraction is a pernicious thing, an inconstant evil spirit, that never continues in peace, but is always in discord.'

Hermas is supposed by some authorities to have been the Hermas mentioned in St. Paul's Epistle to the Romans (ch. xvi. 14). His writings are quoted by St. Irenæus, Clement of Alexandria, and Origen as of high authority in the Church, and are commended by St. Athanasius sa 'useful.' Hermas is said to have been a Greek by birth, and to have been brought in his childhood to Italy and sold as a slave. He belonged to the Church in Rome when Clement was Bishop. His book 'The Shepherd' is a curious allegory, now of little account, but regarded at one time as little less than inspired. It has been called by a great writer of our own days 'the "Pilgrim's Progress" of the Church of the second century.'[1] In the early Church it was a favourite book of devotion, and still holds a place among the writings of 'the Apostolic Fathers,' who, however, according to a modern critic, 'were not great writers, but great characters.'[2]

ST. IGNATIUS.

SURNAMED THEOPHORUS.

M. 115.

'Endeavour to preserve unity, than which nothing is more precious. Bear with all men even as the Lord with thee. Pray without ceasing; ask for more understanding than what thou already hast. Be watchful, having thy spirit always awake. Speak to every one according as God

[1] Dean Stanley. [2] M. de Pressensé.

shall enable thee. Bear the infirmities of all as a perfect combatant. Where the labour is great, the gain is the more. If thou lovest only the good disciples, what thank is it? But rather do thou subject to thee the froward by meekness.

'Every wound is not healed with the same plaister. If the accessions of the disease be vehement, mollify them with soft remedies; be in all things wise as a serpent, but harmless as a dove.

. . . . . .

'Be sober, as the combatant of God; the crown proposed to thee is immortality and eternal life.'—*Letter to St. Polycarp.*

'Please Him whose soldiers ye are, and from whom ye receive your pay. Let none of you be found a deserter, but let your baptism remain as your arms, your faith as your helmet, your charity as your spear, your patience as your whole armour. Let your works be your charge, that so ye may receive a suitable reward.'—*Letter to St. Polycarp.*

'A Christian belongs to God, and has always time to do what God requires of him.'

'There are two coins, one the coin of God, the other the coin of the world, and each of them has its own special impression upon it.'

'Faith is the beginning of life, and love the end of it.'

'Where there is division and wrath God dwelleth not.'

St. Ignatius (who also bore the name of *Theophorus*) was the disciple of St. John. According to tradition he

was the little child whom our Lord took in His arms and set before the disciples, saying, 'Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.'

In the year of our Lord 67 Ignatius became bishop of the Church at Antioch; it was the first Gentile Church, and claimed to have been founded by St. Peter. At Antioch the disciples were first called Christians, and from here St. Paul went forth to preach the Gospel among the heathen. To the eye, perhaps, no city in the Roman Empire offered greater attraction. Beautifully situated on the Orontes, with the snowy peaks of Lebanon as a background, her natural beauty had become enhanced by Greek and Roman art. The capital of Syria under her Greek kings, Antioch was now the residence of the Roman governor of the province, and had been enlarged and embellished by her successive rulers, who had striven in turn to render her more and more stately and magnificent, some new colonnade, aqueduct, temple, amphitheatre, or garden marking the reign of each king and emperor. But she was subjected to one terrible scourge, that of earthquake. Twice within sixty years had she been well-nigh desolated—during the reigns of Caligula and Claudius—but she had again risen to her former glory. For forty-seven years Ignatius had now ruled this Church of Antioch, 'illuminating, like a Divine lamp, the hearts of the faithful by his exposition of the Holy Scriptures.' Christianity during these years had been making steady progress; the heathen temples were less thronged with worshippers; 'the sanctuary of Daphne,' consecrated to Apollo, like the temple of Diana at Ephesus, seemed in danger of being 'made of no account.' Victims were no longer needed to the same extent for the sacrifices, and the fierce enmity of the heathen population increased

from day to day against those who had effected this change, and who 'refused to worship the gods of Rome and the Empire.'

In the year 114 the Emperor Trajan passed the winter in Antioch, and in the month of January, whilst he was still there, a terrific earthquake devastated the city, the Emperor himself hardly escaping from the falling ruins. The pagans, wild with terror, at once attributed this calamity to the Christians. Trajan was humane in disposition; he was a philosopher and a philanthropist, and he had commanded that the Christians should not be sought out, nor evidence received against them from spies; but if they appeared before the tribunals and were convicted, they were to be punished, unless they abjured. As head of the State it was his policy to uphold the State religion. He was therefore a protector of paganism, and regarded the Christians as a refractory sect. In the month of February Ignatius was brought before him. When asked by Trajan, 'Who is Theophorus?' the aged bishop replied, 'He who has Christ in his breast.' 'Dost thou carry Him who was crucified within thee?' 'I do,' was the rejoinder, 'for it is written, "I will dwell in them and walk in them."' Then Trajan gave sentence, saying, 'Forasmuch as Ignatius has confessed that he carries about within himself Him that was crucified, we command that he be carried, bound by soldiers, to the great Rome, there to suffer for the entertainment of the people.' When the holy martyr heard this, he cried out, 'I thank Thee, O Lord, that Thou hast vouchsafed thus to honour me.'

He was hurried away, chained, both night and day, to a soldier. From Smyrna, where he was visited by Polycarp (who had shared with him in the instructions of St. John), he wrote to the disciples in Rome, telling them that

he was on the way to suffering, and that he was ready to die for his Lord. 'Now,' he wrote, 'I begin to be a disciple, nor shall anything move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of members, let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me, *only let me enjoy Jesus Christ.*'

On reaching Rome he was flung to the wild beasts in the Colosseum—that vast amphitheatre so well known to all who have visited Rome.

From the dens below—still visible—the infuriated beasts rushed upon their prey, and he who had 'borne Christ in his heart' magnified Him in his death, being made 'a spectacle to men and angels.'

St. Ignatius is supposed to have introduced into the Church the custom of singing in responses, his ears, according to the legend, having been opened to hear the angelic choirs answering each other.

St. Polycarp was ever his great friend, and in his last epistle, on his way to martyrdom, Ignatius urges Polycarp to '*stand firm and unmovable, as an anvil when it is beaten upon.*'[1]

The ashes of St. Ignatius are said to repose with those of St. Clement in the Church of San Clemente.

Note.—The title of Patriarch belongs by right only to the chief pastor of Antioch, who bears the honoured name of 'Ignatius,' in memory doubtless of the first great bishop. (See Stanley's 'Eastern Church.')

[1] See *Apostolical Fathers* (Archbishop Wake).

ST. POLYCARP.

M. 167–9.

'Let us cleave unceasingly to our hope, and to the earnest of our righteousness, which is Christ Jesus, who bore away our sins in His own body on the tree; who did no sin, nor was guile found in His mouth, but for our sakes bore all things, that we might live in Him.'

'Abstain from covetousness, and be ye chaste and true of speech. "Keep yourselves from all evil." For he that in these things cannot govern himself, how shall he be able to prescribe them to another?'

'Be not severe in judgment, knowing that we are all debtors in point of sin.'

'He that has charity is far from all sin.'

In his childhood Polycarp had been sold as a slave; he was bought by a Christian matron of the name of Calisto, who adopted him. At Ephesus he became the disciple of St. John the Apostle, and after filling the offices of deacon and catechist was finally appointed Bishop of Smyrna—a city originally founded by Greek colonists. Under the Romans Smyrna had been restored to the rank of a free city, having laws of her own, and magistrates, whose acts were subject to no other control than that of the Roman proconsul, who made Ephesus the seat of government, 'the metropolis of the lesser Asia.'

In beauty and grandeur Smyrna was the rival of

Ephesus, and nature and art combined to favour her claim. The city was at that time adorned with stately buildings of Greek architecture—marble statues ornamented her streets; and on the slope of the hill which formed a background were luxuriant groves and gardens, interspersed with temples and marble colonnades. A vast amphitheatre added to the celebrity of this favoured city. She was regarded as a centre of commerce, and on the gulf still bearing her name rode a fleet of merchant ships, which brought to her inhabitants the rich products of the East and West. Her schools of rhetoric were unrivalled in Asia. But with all this her people were a degenerate race, sunk in luxury and effeminacy. Within the walls of this pagan city had arisen a Christian community, having schools and teachers; and of this Christian Church, daily increasing in numbers, Polycarp became chief pastor. It has been thought that he was 'the angel of the Church in Smyrna' to whom reference is made in the Book of Revelations (chap. ii. v. 8).

Polycarp was regarded with the highest veneration by the Christians in Asia Minor, and was received with great respect by Anicetus when at an advanced age he visited Rome to confer with that prelate respecting the day on which the Paschal festival should be held—a point on which the Eastern and Western Churches were at variance. The question remained open, each Church alleging Apostolical authority for her practice, but as yet peace ruled and the unity of the Christian Church was unbroken. Polycarp's reputation for wisdom and sanctity caused alarm to the pagans, who looked upon him as 'the overthrower of their gods,' and on the occasion of a tumult in Smyrna the populace loudly demanded that he should be thrown to the lions. Many Christians had already fallen victims to pagan animosity, and Polycarp with a few of his flock withdrew to

a village not far distant from the city. Here he had a vision, in which it was revealed to him that he should be burnt alive. He was betrayed three days afterwards into the hands of his foes by one of his own servants, who on being tortured disclosed where the bishop had taken refuge. On hearing of the approach of his captors Polycarp made no attempt to escape, but gave himself up, asking for one quiet hour of prayer before being brought into the lists. On entering the amphitheatre, which was crowded with spectators, the proconsul urged him to deny his faith, and promised the aged bishop liberty if he would 'reproach Christ' and 'swear by the genius of Cæsar.' 'Eighty and six years,' he replied, 'have I now served Christ, and He has never done me the least wrong. How, then, can I blaspheme my King and my Saviour?' He was threatened with the wild beasts which were ready at hand, but Polycarp remained unmoved and undaunted. Then the proconsul exclaimed, 'Thou despisest the wild beasts; therefore I will cause thee to be devoured by fire, unless thou shalt repent;' to which he answered, 'Thou threatenest me with fire, which burns for an hour and so is extinguished, but knowest not the fire of the future judgment and of that eternal punishment which is reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt.'

When they would have nailed him to the stake he said, 'He who has given me strength to endure the fire will also enable me without these nails to remain in the midst of the pile.'

He was then bound with ropes, and, looking to heaven, thanked God that through His blessed Son he had received the knowledge of Him as the true God, and that He had vouchsafed to let him partake of Christ's cup and be numbered with His martyrs. Almost the last words he

was heard to utter were, 'I praise Thee, I bless Thee, I glorify Thee,' words hallowed to us as our highest utterance of thanksgiving at the close of the service for the Holy Communion. At the word 'Amen' the executioners fired the pile. The flames rose high above his head, and seemed to encircle the aged martyr like a radiant nimbus. A soldier was commanded, therefore, to slay him with the sword, and his body was left to be consumed in the fire.

Polycarp was put to death in the reign of Marcus Aurelius.[1]

ST. JUSTIN.

CALLED 'THE MARTYR.'

B. 103. M. 165.

'If a little word offends, men exaggerate that word as if it were some iniquity or very enormous crime. They do like the flies, who no sooner perceive a sore but they fly to it from all parts.'

'We ought always to speak in the hope that there is good soil.'

'It is the nature of every creature to be capable of vice and of virtue; nor would any be praiseworthy if he had not the power of being turned towards either.'

'As a vine, by being pruned and cut close, puts forth new shoots, and bears a great abundance of fruit, so is it with us, who are the vine which God and His Christ have planted.'

'Jacob served Laban for the "spotted and speckled cattle"; and Christ endured service, even to the Cross, for

[1] See *Apostolical Fathers* (Archbishop Wake).

men of various colours and appearances, from every nation, gaining them through His blood and the 'mystery of the Cross.'

'As enchanters take serpents out of their holes, so the [Divine] Word expels the passions out of the most secret recesses of the soul. And the soul, thus delivered from the evils which seemed ready to stifle her, enters into calm repose and returns to God, who gave her being, in order to reunite herself to Him, from whom she was separated.'

St. Justin was born at Sichem, in Samaria, during the reign of the Emperor Trajan. He was brought up as a pagan, and was learned in all the learning of the Gentiles. He then travelled for the further improvement of his mind. Besides other cities he visited Alexandria, then the great seat of learning, and was deeply interested in the supposed cells of the seventy-two interpreters who some 400 years before had been employed in translating the Hebrew Pentateuch into Greek, gathering with avidity every detail of their labours. Justin's chief desire at this time was to be instructed respecting the nature of the Deity, and for this purpose he studied the different systems of philosophy, but found no satisfying light thrown by them on the subject of his researches. The last system to which he applied was the Platonic. This had special attraction for him, and he resolved to become a Platonist. Solitude and contemplation being strictly enjoined, we read that he was alone on the seashore, absorbed in reflection, when an aged man of venerable aspect approached, and looking on Justin accosted him. Justin ere long felt impelled to open his heart to the stranger, and told him of the process he was pursuing in the hope of arriving at the knowledge of the Divine Being. The

stranger gently advised him to turn to the writings of the Hebrew prophets, as 'more ancient and wiser than all the works of the heathen philosophers,' and having unfolded to him some Divine truths, he left him with these words: '*Above all things pray that the gates of light may be opened to thee; for these things cannot be discerned or understood by any man, except God and His Christ impart to him the knowledge of them.*' The stranger was seen no more by Justin, but his words had kindled 'a Divine flame in his soul.' He immediately commenced a careful study of the Scriptures, and at the age of thirty became a convert to Christianity. His former friends deeply resented his withdrawal from them, but having heartily embraced the faith of Christ, he was not to be moved, but vindicated his belief by his bold and learned writings and exhortations.

After his conversion Justin lived principally in Rome, where he had a school of Christian philosophy. He presented his first apology for the Christian religion to the Emperor Antoninus Pius; but on the persecution which took place under his successor, Marcus Aurelius, Justin was denounced to the Emperor by one of his exasperated opponents, of the name of Crescius, 'as one dangerous to the cause of philosophy.'

Marcus Aurelius is described by Dean Milman as 'a blameless disciple in the severest school of philosophic morality.' His austerity rivalled that of the Christians in its contempt of the follies and diversions of life. Yet the same great authority goes on to say, 'Nevertheless Christianity found in him not only a rival in the exaltation of the soul of man to higher views and more dignified motives, but also a violent and intolerant persecutor.' He issued a decree by which Christians became again liable to arrest through secret information lodged against them. Justin had been denounced,

and bravely met the martyr's death. He was scourged and beheaded in imperial Rome.

When asked by the Roman prefect, in a tone of contemptuous irony, 'if he thought by dying he should enter heaven and receive his reward,' Justin, strong in faith, answered, 'I do not think; *I know.*'

He always retained the garb of a philosopher, and freely acknowledged that in the writings of Greek philosophers there was a germ of that Divine wisdom 'which lighteth every man coming into the world.'

He had a conference whilst at Ephesus with a Jew named Trypho, of which interesting dialogue there is an account in his works. He has left a description of the Eucharistic service of the Christian Church at that time (A.D. 140) in the following words: 'Prayers being ended, we salute one another with a kiss of peace and charity. Then he who presides among the brethren having received bread and a cup in which there is wine mixed with water, he takes it and offers praise and glory to the Father of all through the name of His Son and of the Holy Spirit. He spends a considerable time in the celebration of the Eucharist—that is, in the thanksgiving which we render to God for the gifts which we have received from His goodness. When the head of the brethren has finished these prayers and thanksgivings, all those present cry out with one voice, "Amen." Now "Amen" in the Hebrew tongue signifies "So be it." The Eucharistical office being thus performed by the head of the brethren and concluded with the acclamation of all the people, those whom we call deacons distribute to everyone consecrated to God, with thanksgiving, this bread and wine mixed with water, and afterwards they carry it to the absent. . . . For we do not receive these things as common bread and common wine, but as we know by the Word of

God that Jesus Christ our Saviour clothed Himself with flesh and blood for our salvation, so do we also know that this food, which by the change it receives in our bodies nourishes our flesh and blood, having been consecrated by the prayers which the same Word of God has taught us, is the flesh and blood of the same Jesus Christ who became Man for the love of us. For the Apostles teach us in those records of theirs which are called Gospels that Jesus Christ ordered them to act as He had done when, having taken bread and given thanks, He said, "Do this in commemoration of Me. This is my body;" and having taken the cup also into His hands, He said, "This is my blood." We never cease the memory of these mysteries, but do perpetually put one another in mind of them.' Holy Communion was always a part of the service on the Lord's Day in the early Church, and in the Sacramental office of these early Christians we find the actual words used in our own Communion service. 'Lift up your hearts.' 'We have lift them up unto the Lord.' 'Let us give thanks unto the Lord.' 'It is right and meet.'

ST. IRENÆUS.

B. 140. M. 202.

'As out of dry wheat one mass or one loaf cannot be made without moisture, so neither could we be made one in Christ Jesus without the water which is from heaven. And as dry earth, except it receive moisture, bears no fruit, so we also, being in the first place a dry tree, could never have become fruitful of life without the spontaneous rain from above.'[1]

'If among the very things of creation some are laid up

[1] On *The Gift of the Spirit.*

with God, while some have come also to our knowledge, what hardship is it if of the points questioned in the Scriptures also (the whole of the Scriptures being spiritual) some by the grace of God we solve while others must be laid up with God, and that not only in this world, but also in that which is to come? *So that God may always be teaching, and man throughout learning of God.*'

'There is one salvation and one God; but the precepts which form man are many, and the steps not few which lead man to God.'

'Speaking ever well of the worthy, never ill of the unworthy, we too shall attain the glory and kingdom of God.'

Irenæus, whose name signifies 'the Peaceful,' was born in Asia Minor. As a boy he was placed under the direction of Polycarp, Bishop of Smyrna, from which it is conjectured that he was a native of that city and of Hellenic origin.

In his writings Irenæus describes the place where 'the blessed Polycarp used to sit and teach,' his look and manner of life, and what he had heard from Polycarp of his intercourse with St. John. The teaching which Irenæus 'received in boyhood grew,' he tells us, 'with his growth and knit itself to his soul.' When about thirty-eight years old he is supposed to have accompanied the aged Polycarp to Rome on the occasion of his visit to Anicetus, and from Rome, where he took leave of his master, Irenæus sailed for Gaul, with a letter of commendation from Polycarp to Pothinus, Bishop of Lyons.

The Church of Smyrna had been as the nursing mother of Christian missionaries. From her had gone forth

Pothinus to instruct the nations of Gaul.[1] The city of Lyons was chosen as the centre of his labours, a small Christian community, consisting of some Greek merchants, having already settled there, who had written to Polycarp asking for spiritual help. Lyons, the ancient Lugdunum, was founded by the Romans, and to this city, in the heart of Gaul, came the Eastern missionaries Pothinus and Irenæus, who introduced into Gaul the doctrines and teaching they had received from Polycarp, and drew up that Gallican liturgy on which our own early liturgies were formed. Like the parent Church of Smyrna, the Church of Lyons became a centre of missionary activity, sending forth men to enlighten the Celtic nations; and from Gaul we derived our first knowledge of Gospel truth. Irenæus arrived at Lyons towards the end of the reign of Antoninus Pius. Upon the accession of his successor in 161 a change of policy towards the Christians became at once manifest. According to Gibbon, 'Marcus Aurelius during the whole course of his reign despised the Christians as a philosopher and punished them as a sovereign.' The martyrdom of Polycarp and of Justin was but the beginning of sorrows. The aged Pothinus was dragged before the Roman tribunal, beaten and stoned, and then thrust into a dungeon to die. Women were 'tortured, not accepting deliverance.' Old men and maidens laid down their lives, proclaiming that they belonged to Christ. Everywhere there was an outburst of unrestrained fury against the Christians, who were denounced as the 'enemies of gods and men.' And yet withal the Church grew and increased in strength, glorifying God in the fire of tribulation.

[1] It has been thought that St. Paul or some of his fellow labourers visited Gaul, and 'had broken up the ground which this Asiatic mission occupied in the next century.' (See Blunt's *History of the Christian Church.*)

It was at this juncture (177), with martyrdom before his eyes, that Irenæus undertook the office of bishop in the room of Pothinus. On the death of Marcus Aurelius the Church had rest. His son Commodus, though a cruel tyrant, showed favour to the Christians; and Septimius Severus, at the commencement of his reign, far from exhibiting any hostile feeling towards them, remembered with gratitude that he had been healed of a grave malady by means of a Christian. His son Caracalla had a Christian woman as his nurse. And so favourably disposed was Severus at first to the followers of 'the new religion' that the laws enacted against them were suspended and the popular clamour restrained.

The great characteristic of Irenæus was his love of peace. To the work of conciliation in the Christian Church his best energies were devoted, and under his fostering care the number of converts rapidly increased. The Christians of Lyons and their bishop, Irenæus, had adopted the practice of Rome with regard to Easter; but this was not the case with all the Churches of Gaul, many of which retained the custom handed down from the Asiatic Church respecting the celebration of the Paschal festival. The Churches in Asia Minor followed Jewish tradition and celebrated the Paschal supper on the fourteenth day of the month '*Nisan*,' on whatever day of the week it fell, and three days later the feast of Easter. This was said to have the authority of St. John.

The Roman and other Christian Churches invariably solemnised the Easter festival on the *Sunday* following the 14th of March, in commemoration of the Resurrection. For this usage they claimed the authority of St. Peter. But Victor, Bishop of Rome, in his over-zeal for uniformity, resolved 'to cut off from the common unity' all those

Churches whose usages differed from those of Rome. Irenæus himself, brought up in the school of Polycarp, though he had adopted the Roman custom, could not but deprecate all harsh judgment of those Asiatic Churches which followed the authority of St. John. Gaul had not universally admitted the Romish usage, and he reminded Victor of the tolerance shown by Anicetus when Polycarp conferred with him on the question of Easter. 'Diversity of customs might exist with unity of faith.' Through the remonstrances of Irenæus no excommunication took place and peace was restored; and it was not till the Council of Nicæa in 325 that liberty of practice was disallowed and the Roman usage enforced. Christianity had made rapid strides during the reigns of Commodus and Septimius Severus, till at length the vast numbers of converts to the new religion aroused suspicion, and Severus ceased to regard the Christians as harmless, but looked upon them as dangerous to the State through their number and influence. Jews and Christians were confounded in the mind of the Emperor, who considered Christianity as a mere offshoot of the older faith, and when a revolt took place on the part of the Jews the Christians were in his sight implicated. The neutrality they had maintained in the struggle with his rival Albinus was forgotten, but he remembered with wrath that they alone took no part in the festivities of his triumph; their houses alone remained without decoration; they alone abstained from bearing torches before him on his entrance into a city; they had kept themselves aloof when all were rejoicing, and had seemed rather to mourn. It was determined that the Christians should be watched and forced back to pagan customs and the worship of the gods. Popular clamour was again raised. 'The Christians to the lions' was once more the cry, and the evil genius of persecu-

tion was again let loose. Alexandria, Carthage, Vienne, and Lyons were the strongholds of Christianity, and on these cities fell the full weight of imperial wrath.

Irenæus had seen the storm approaching, and, gathering his people together in the catacombs of Lyons, he strengthened them by his prayers and exhortations, urging them to put on the armour of Christ and to look to the immortal crown reserved for the victors.

The imperial edict which proscribed Christianity created a frenzy among the pagan population in Lyons, whilst the proscribed Christians awaited in patience the moment when they should be called to bear witness to their faith. The marriage of Caracalla was the occasion for an outburst of popular fury. This event was celebrated at Lyons with great pomp and rejoicing, but the Christians again kept aloof, and the magistrates and people were incensed beyond bounds by what they deemed disrespect to their emperor and an insult to their gods. By order of the proconsul the gates of the city were closed, that none might escape, and Irenæus and his faithful flock were put to the sword.

The principal work of Irenæus is written against the heresies which disturbed the Church in his day. Gnosticism, which is supposed to have originated with Simon Magus, was at its height in the reign of Antoninus Pius; and Irenæus describes the different views of the several sects of Gnostics, each of whom, as the name which they assumed implies, professed to own superior knowledge and a mysterious insight into Divine truth. They claimed to be Christians, but their teaching was so mingled with pagan mythology and philosophy that the great truths of Christianity were lost. 'Pantheism and dualism were the two pivots on which Gnosticism turned.'[1] Many spurious

[1] M. de Pressensé.

gospels were put forth by these heretical Gnostics, and Irenæus in his great work gives the data of 'those four Gospels which alone were Divinely inspired.'

In the writings of both Irenæus and Tertullian a Creed is given, proving that a form of confession of faith was in use in the Church of the second century.

Note.—Irenæus tells us that the *Hebrew* Gospel of St. Matthew was written while St. Peter and St. Paul were living in Rome. Soon after their death St. Mark's Gospel appeared, and also that of St. Luke. The Gospel of St. John was put forth afterwards, during the abode of the Apostle at Ephesus.[1]

ST. PINYTUS.

B. 171.

'Beware of growing old in the body without emerging spiritually from the weakness of infancy.'

Pinytus was Bishop of Gnossus, in Crete. He lived in the reign of the Emperor Commodus. This passage is taken from a letter to Dionysius, Bishop of Corinth, which gives 'a lively idea of the writer's faith and the diligence with which he watched over the flock committed to his charge.'

[1] *St. Irénée et son Temps, Deuxième Siècle de l'Eglise*, par l'Abbé Gouilloud. *History of the Christian Church* (Blunt). *Early English Church History* (Bright).

TERTULLIAN.

B. 160. D. *circa* 220.

'Where God is, there is also His foster-child, Patience.'

'The purified and righteous man has become a coin of the Lord, and bears the impress of his King stamped upon him.'

'A praying Christian is in a frame for enduring anything.'

'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. He hath left with us the earnest of the Spirit, and taken from us the earnest of our flesh, which He hath carried into heaven as a pledge that the whole shall follow after.'

'The universe itself is stamped by God Himself as an emblem of the resurrection of man for a testimony. The light which is extinct every day shineth forth again, and the darkness in like manner departeth and succeedeth in its turn; the stars that have died away revive again; the seasons, when they end, begin anew; the fruits are consumed, and again return; the seeds spring not up with new fruitfulness, except they be first corrupted and dissolved: thus *all things are by dying preserved; all things are formed again from death.*'

'There is nothing covered that shall not be revealed. Whatever darkness thou shalt spread over thy deeds, God is Light.'

'When the hurt is small, there is no need of impatience, but when the hurt is greater then the medicine of patience is the more necessary for the hurt.'

'What difference is there between him that provoketh and him that is provoked, except that the one is convicted of evil-doing first and the other afterwards?'

'By the Bread is understood His Body—"This is My Body." Wherefore in praying for "daily bread" we pray to be perpetually in Christ, and undivided from His Body.'

'Who can pardon sin, but God alone? This is indeed the prerogative of the Lord, not of the servant; of God Himself, not of the priest.'

'Prayer for forgiveness is confession, for he that asketh forgiveness confesseth sin.'

'The prison affordeth to the Christian that which the wilderness did to the prophets. The Lord Himself oft-times lived in retirement, that He might pray the more freely, that He might withdraw from the world. It was, moreover, n a solitary place that He showed His glory to His disciples. Away, then, with the name of "prison." Let us call it a retirement. Though the body be shut up, though the flesh be confined, all is open to the spirit.

'Roam freely, thou spirit; walk to and fro, thou spirit; not setting before thee shady walks or long cloisters, but that way which leadeth unto God.

'As oft as thou shalt walk herein in the spirit, so oft shalt thou not be in prison. The leg suffereth nothing in the stocks while the mind is in heaven. The mind carrieth about with it the whole man, and removeth him whither it listeth. But where *thy heart is there will thy treasure be also.* Let, therefore, our heart be there where we would have our treasure.'

In the early centuries of Christianity two great cities were pre-eminent on the African coast of the Mediterranean, Carthage and Alexandria. The one was the cradle of Latin Christianity; the other was a centre from which issued forth, side by side with Christian truth, every variety of religious system, every form of wild speculation. Carthage was the birthplace of Tertullian, Alexandria that of Origen, men who, living at the same time, represented two distinct habits of thought in the Christian Church. To the priest of Carthage Christian faith and Greek philosophy seemed utterly antagonistic. What concord could there be, he conceived, betwixt light and darkness? No approximation was possible. Whilst to the mind of the great Alexandrian a point of contact was to be sought out; and when some vague affinity presented itself, seeming to open a door of communication between paganism and Christianity, it was a door which he deemed none might bar with impunity. 'To become all things to all men, that by all means he might save some,' was the aim of Origen. In one point alone was there similarity between these two men—the intense earnestness of their faith.

Tertullian was the son of a centurion in the Roman army. He was educated for the law, and practised rhetoric in his native city with great success. He speaks of himself as one who was 'once blind,' 'without the light of the Lord'; and it was not till he was thirty-six years old that the light shone in upon his darkness and he embraced Christianity. 'From that time forth he pressed forward with all the mighty energy of his soul to the ideal which he had set before him, crushing without pity all that seemed to come between him and his glorious aspirations.'[1] He was admitted to the priesthood, and his flow of oratory has been compared

[1] M. de Pressensé, *Les Quatre Premiers Siècles*

to a stream of lava, brilliant and burning in its course. Controversy was his element; discords rather than harmonies struck upon his ear and arrested his attention. To rein in the passions, to curb sharply the unruly will, this was the grand object of Tertullian, who, fierce and defiant by nature, wrestled against the flesh and crucified it even in its purest affections. In his fine description of Christianity there is a vein of moroseness. 'Christianity,' he says, 'is a stranger upon earth, and expects not to experience kindness in a foreign land: her extraction is Divine, and her abode, her hopes, her friends, and her preferments are all in heaven.' He was married, and two of his most beautiful treatises are addressed to his wife; but he separated from her, that he might lead a life of greater devotion.

He taunted the pagans in stinging words with their folly in attributing every public calamity to the Christians. 'If the Tiber rises up to your walls or if the Nile overflows not your fields, if the heaven is fast bound, if the earth quakes, if there is a famine, if there is pestilence, the cry is still the same, "The Christians to the lions!"' It was during the persecution under Septimius Severus that he put forth his eloquent apology for the Christians, of whom even pagans, he said, remarked, 'See how these Christians love one another.' But, restless and dissatisfied, he seceded from the Church, and in 201 joined the Montanists, an heretical sect laying claim to extraordinary gifts of the Spirit and noted for its austere discipline. But where he had hoped to attain a higher devotional flight he found only error and presumption, and, separating from the Montanists, he gathered together a small number of followers, whom he instructed and upon whom he enforced the severest bodily mortifications. The time of Tertullian's death is uncertain. It has been said that his was 'the most powerful mind of antiquity'; but

he is justly censured for the asperity which often disfigures his writings.

St. Cyprian used daily, we are told, to call for his works, saying, 'Give me my master.'

Tertullian and Cyprian are the fathers of Latin Christianity.

Note.—Montanus maintained that further revelations had been made to him for the perfection of believers. He even went so far, it is said, as to call himself the 'Paraclete.' He enjoined upon his followers an austere, ascetic life. After long fasting he himself became in an ecstatic state, when he foretold things to come. He denounced second marriages, esteemed celibacy a more holy state, looked for the Millennium, and denied that the Church had power to absolve and readmit those who had lapsed from the faith.

CLEMENT OF ALEXANDRIA.

B. *circa* 150–60. D. 220.

'The best wealth is a poverty of desire.'

'All the virtues are the daughters of Faith.'

'If you were permitted to purchase eternal salvation, what would you not give for it? And now you may obtain it by faith and charity. There is nothing can hinder you from acquiring it—neither poverty, nor misery, nor old age, nor any other state of life. Believe, therefore, in one God, who is God and man, and receive eternal salvation for a recompense. Seek God, and you shall live for ever.'

'Wealth is like a viper, which is harmless if a man knows how to take hold of it, but if he does not it will twine round his hand and bite him.'

'God does not inflict punishment from wrath, but for the ends of justice, since it is not expedient that justice should be neglected on our account. Each one of us who sins with his own free will chooses punishment, and the blame lies with him who chooses.'

'Blessed are the peaceful; blessed are they who by their teaching bring back into the way of peace, even to the Word, those travellers in the way of life who have strayed through ignorance, but who yet hunger and thirst after righteousness.'

Clemens Alexandrinus, as he is commonly called, is said to have been born in Greece, and to have visited Alexandria that he might place himself under the Christian philosopher Pantænus, a native of Sicily, who was at the head of the catechetical school in that city and whom he ever regarded as his spiritual father. Clement had had many teachers before this in 'the blessed doctrine of the holy Apostles,' but he still remained in darkness. At length the film which had obscured his spiritual vision was removed, and he who in proud self-confidence had sought to know God, now recognised that first great fact in the mystery of Divine life, that God knew him, that the unseen eye of the Father had beheld and followed him in his eager pursuit after wisdom, searching him through and through, whilst he in his blindness had imagined that he could by his own wisdom 'find out God and know the Almighty to perfection.' He fixed himself at Alexandria, listening daily to

the instructions which flowed from the lips of Pantænus, and gathering for himself fresh manna from the Scriptures. On the departure of Pantænus in 189 to India—whither he was sent by his bishop, Demetrius, to preach the Gospel—his pupil Clement became his successor in the catechetical school—a school which, according to St. Jerome, dated from the time of St. Mark, the founder of the Alexandrian Church.[1]

Clement's instructions were addressed principally to pagans; their conversion was the grand object which he had at heart; and with this end ever before him, though he rejected its 'vain deceits' and exposed its gross immoralities, he did not reject Greek philosophy, but made it serve in its measure as a preparation for Christian teaching. He regarded it as 'a part of God's plan in educating the world,' and discerned therein good and excellent things—Divine thoughts in the midst of much that was false and scandalous—and 'these seed pearls,' he said, borrowed from philosophy but detached from its errors, would help to show forth with all the greater lustre the pearl of great price. Philosophy had become to educated pagans what the Old Testament was to devout Jews; philosophy therefore appeared to Clement as the one door of entrance to the pagan mind. On no other side could it be reached. And if he could show that points of harmony existed between Christianity and true philosophy, and thus set aside the objections raised by Greek sophists, the attention of pagans would be aroused and the way paved for their ultimate reception of Divine truth.

[1] Pantænus, during his mission in India, is said to have discovered a Gospel of St. Matthew written in Hebrew, which was supposed to have been left there by Bartholomew, and which Pantænus brought back with him to Alexandria.

Deeply versed himself in all the wisdom of the ancients, Clement was able to point out that the sublimest thoughts, the highest teaching of Greek philosophers, had been gathered from the Jewish prophets and teachers. This was the sacred source from whence they had drawn their inspiration.

He denied, therefore, their claim to entire originality. Pythagoras and Plato had drunk largely from these sources. 'Greek philosophy,' he said, 'resembles the flame of a torch which men light artificially from rays borrowed from the sun.' The dew of Divine grace was not restricted, and He who is the God not only of the Jews, but also of the Gentiles, had given to the Greeks both wisdom and understanding; and as He had sent prophets to the Jewish nation, so the Greeks had not been left without witnesses, but men had been raised up from among them, wiser and more discerning than their fellows, to whom had been made known—'not by *direct* revelation, as to the Jewish prophets, but *indirectly*—some of the Divine mysteries, according to the measure in which they were able to apprehend them.'[1]

Such a renowned man was Plato, a man acknowledged by Clement as in this sense 'inspired.'

But in Alexandria—that 'vast Babel' where East and West met together, and where was confusion both of tongue and belief—others besides pagans claimed the attention of Clement, now a presbyter of the Church. Gnosticism had here its home; the three great Gnostic heresiarchs, Carpocrates, Basilides, and Valentinus, were all Egyptians who had taught within the walls of Alexandria.[2] Gnosticism had perhaps reached its highest point of speculative impiety during the reign of Antoninus Pius, but it maintained its

[1] De Pressensé, *Les Quatre Premiers Siècles.*

[2] See Maurice's *Ecclesiastical History of the First and Second Centuries*, pp. 219–228, on these Gnostics.

ground through the third century; Jews, Cabbalists, and Pantheists were included under this name. Clement describes these heretical Gnostics as men who sacrificed all truth to the love of display and desire of renown among the multitude, whereas the true Gnostic is humble and led by the Spirit of God, '*his whole life being a prayer and a conversation with God.*'

These heretical teachers did not renounce the name of Christians, and to the deep sorrow of Clement they drew away from the faith many who were but yet babes in the Gospel. To refute their errors, and to bring back these wanderers to the true fold, was one of the tasks to which Clement devoted himself and for which he was so well qualified.

When the persecution took place under Septimius Severus, the wrath of the Emperor fell heavily on the Christians of Alexandria, and Leonides, the father of Origen, was one of those who suffered death rather than deny their Lord. In the eyes of Clement, martyrdom was not to be sought with 'suicidal impatience,' but rather to be avoided, if it might be, without dishonouring the faith. He therefore resolved to leave Alexandria. That thirst for martyrdom with which many Christians were possessed was in his sight a crime in a double sense; not only did it involve suicide, but it caused murder to be committed by others.

He retired to Syria, and his young pupil Origen succeeded him in the catechetical school. The place and time of Clement's death remain in obscurity. To him we owe the following beautiful story of St. John and the robber, which is also related by St. Chrysostom.

Before the holy Apostle's exile to Patmos he had undertaken the care and instruction of a youth whom he tenderly loved and who gave fair promise for the future. When forced

to quit Ephesus, St. John confided the lad to the charge and spiritual guidance of one in whom he had full confidence. On his return to Ephesus he went at once to his friend, and claimed 'the precious deposit he had left in his hands.' For a while his friend made no answer, and then with shame and confusion confessed that the young man had fallen into grievous sin, and was now the leader of a band of robbers, who were filling the country with terror. Then St. John rent his clothes and wept bitterly, saying, 'Alas! alas! to what a guardian have I entrusted our brother!' He at once went forth to the place where the robbers had their fastness. When the young man saw his old friend and master he would have fled, but St. John's entreaties induced him for a moment to linger and hearken to his words—words which so touched the heart of the robber that he burst into tears and implored his forgiveness. He then flung away his weapon, and sought to hide beneath his robe the hand which had been guilty of so many crimes. But St. John knelt down, clasped the blood-stained hand, and pressed it to his lips, washing away the stains with his tears. Thus the robber was won back to St. John and to God.[1]

[1] See *Clément d'Alexandrie* (Abbé Cognat); *Cours d'Eloquence* (Freppel). *Some Account of the Writings and Opinions of Clement of Alexandria* (Bishop Kaye.) *Ecclesiastical History* (Tillemont). *Dictionary of Christian Biography—Clement of Alexandria* (Westcott).

ORIGEN.

CALLED ADAMANTIUS, OR HEART OF DIAMOND.

B. 185. D. 254.

'Prayer is of all things indispensable to the knowledge of the things of God.'

'Though he appear clean among men, yet with all his care no man can be clean in God's sight unless he is washed by Jesus. But to those who . . . . have been washed in the baptism of Jesus, and have their feet washed by Him, the Holy Spirit shall come to dwell with them, and the Power from on high shall be their clothing.'

'To him that hath not yet attained unto the end, but is advancing onward, Christ is *the Way*; but to him that hath cast aside all deadness He is *the Life*.'

'All betrayers of the truth feign love for the truth, and use the sign of the kiss in token of affection when they betray the Word of God to His enemies.'

'In the wounds of the body, after they have been cured, there sometimes remains the mark of the wound itself, which is called a *scar*. It is hardly ever so cured that no trace of the received wound is seen to remain. Mark how the *soul* which has received the wound of sin, even if it be cured, has the *scar* of sin remaining in the place of the wound, which, although cured, bears still the indication of the old wound in the traces of the scar.'

'In some Jesus lives; in others, indeed, He has died. Jesus lives in Paul, and in Peter, and in all who can truly

say, "I live; yet not I, but Christ liveth in me" (Gal. ii. 20). Again, St. Paul says, "To me to live is Christ, and to die is gain" (Phil i. 21).

'In such as these, therefore, Jesus is deservedly said to live. But in whom has Jesus died? In those, without doubt, who by often repenting and often falling away are said to mock at the death of Jesus. Do you yourself consider with yourself. When you are thinking of covetousness and desiring the goods of another can you say, "Christ liveth in me"? When inflamed with anger, heated with jealousy, stimulated by envy, raging with passion, swelling with pride, or attacking with cruelty, can you in all these things say, "Christ liveth in me"?

'So, therefore, Christ is dead in sinners, in whom is neither righteousness, patience, truth, nor any of those things which Christ works.'

'A man who embarks on the sea in a little boat fears nothing as long as he skirts the edge of the shore, but when by degrees he finds himself in deep water—the waves roaring, at one moment raising him on their crests, then plunging him into the deep abyss—terror takes possession of him in having entrusted so frail a bark on these huge billows. Such are we, who, unworthy in ourselves, have dared to embark in a feeble mind on the vast sea of Divine mysteries. But if by our prayers we can obtain for our sails a breath of the Holy Spirit, we shall arrive in port.'

'That man is without life who is without Him who said, "I am the Life."'

'They who have knowledge according to Christ's doctrine, but who lead an unholy life, offer unto Christ wine mingled with gall; they who in Christ's name preach doctrines contrary to His truth put vinegar on the sponge and apply it to His mouth.'

'God deals with souls not merely with a view to the short space of our present life, included within sixty years or more, but with reference to a perpetual and never-ending period, exercising His providential care over souls that are immortal, even as He Himself is eternal and immortal.'

'Every man has some food within himself which he can yield to his neighbour coming to him. For it is not possible when we men have approached each other and joined in discourse that we have not given or received some taste, either from an answer or a question or from some other sign. And if he indeed is a pure man and of a good mind from whom we take the taste, we take good food; but if he is impure whom we lay hold of, the food is impure.'

St. Luke ii. 27.—'He came by the Spirit into the temple.'

'If thou wilt touch Jesus, and grasp Him in thy hands, strive with all thy strength to have the Spirit for thy Guide, and come to the temple of God.'

'Whoso does evil, Barabbas is loosed in his body and Jesus bound; but he that does good has Christ loosed and Barabbas bound.'

Canticles ii. 10.—'"Rise up, hasten." Why does He say, "Rise up, hasten"? Because He would say, "I bore for thee the tempest's rage; I met the waves which were thy due; My soul for thy sake was exceeding sorrowful unto death; I arose from the dead, breaking the gates of death and loosing the fetters of hell: therefore I say unto thee, Rise up and come away."'

Wisdom xvi. 20, 21.—'Christ appeared to each, according as he was worthy . . . . like as it is written of the

manna, when God sent bread from Heaven to the children of Israel, which adapted itself unto every taste.' [1]

St. Matthew xvi. 27.—'To those who are nearly brought to the faith the Word of God wears the form of a servant, but to those who are perfect He comes in the glory of the Father.'

St. Matthew xix. 14.—'We may not, out of a vain conceit of our own wisdom and superiority as great ones in the Church, despise the little ones and the children, but remembering how it is said that "of such is the kingdom of heaven," so demean ourselves that through our means the salvation of the children may be promoted. It is not enough that we do not stand in the way to prevent such little ones from being brought to the Saviour; we should fulfil His will *by becoming children with the children*; that so, when the children shall through our means, who become children, enter into bliss, we, as they who have humbled themselves, may be exalted by God.'

'Whenever, in reading the Scriptures, thou comest upon a thought which is, so to speak, a stone of stumbling and a rock of offence to thee, lay it to thine own account; for doubt not this stone of stumbling contains important meaning, and so shall be fulfilled what is written, "He that believeth shall not be brought to shame." Believe first, and thou shalt find beneath that which thou accountest an offence much that is profitable for holiness.'

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[1] 'Thou feddest Thine own people with angels' food, and didst send from heaven bread prepared without their labour, *able to content every man's delight and agreeing to every taste.*

'*For Thy sustenance declared Thy sweetness* unto Thy children, and serving to the appetite of the eater *tempered itself to every man's liking.*' —Wisdom xvi. 20, 21.

Origen was born at Alexandria, the most powerful city in the East till the rise of Constantinople. She was a centre of commerce to the world; she was also the great seat of learning. Votaries of all religions met within her walls—Egyptian, Roman, Greek divinities all had their temples here—and she has been described as a city teeming with the riches and the vices of all the nations of the earth.

The parents of Origen were Christians, and his first lessons in Christianity were received from his father, Leonides, to whom he was deeply attached, and whose love and reverence for his young son led him often, whilst the boy slept, to creep softly to the pallet on which he lay, and kiss that breast which he looked upon as a special shrine of the Holy Ghost. These early lessons and the daily portions of Scripture which he learnt by his father's desire were engraven on the heart of Origen; but as he grew in years there was ever an increasing desire after a deeper insight into heavenly mysteries. The simple literal interpretation of Scripture did not satisfy his eager, enquiring spirit; he sought for a further revelation—'a hidden treasure' within the Word—and this tendency Leonides endeavoured to repress, whilst he rejoiced in the grace of God so early manifest in his child.

In the year 202–3, when persecution of the Christians took place under Septimius Severus, Leonides was one of those condemned to be 'slain for the Word of God, and for the testimony which they held.' Origen, who was then seventeen years old, determined to follow his father to prison and die with him the martyr's death.

His design was frustrated by his mother, so that he could only write and animate his father's courage, 'imploring him to let no thought of *them* shake his resolution.'

Thus, in the words of a Father of the Church, 'Origen was a great man from his childhood, and the true son of a martyr.' He had been brought up in the School of Alexandria under Clemens Alexandrinus, and had already displayed intellectual powers worthy of the pupil of so great a master.

All his father's property having been confiscated by the Emperor, Origen opened a small school for the support of the family. Young as he was, he soon acquired a high reputation for Biblical and philosophical learning, and when only eighteen years of age was appointed by his bishop master of the catechetical school at Alexandria, Clement having vacated that office. Here he became as remarkable for his life of severe and unflinching austerity as for his vast erudition. He refused all remuneration for his theological instructions. 'Freely he had received, freely he would give, of the riches of the knowledge of Christ Jesus his Lord.' His poverty was extreme, but he needed little—no wine or animal food ever touched his lips; he slept on the ground —yet he had often to pawn his books to supply wherewithal to live. Those who saw him as he passed on his way—bare-footed and meanly clad—through the crowded streets of Alexandria would exclaim, 'As is his teaching so is his life!'

Total renunciation of self was in his eyes the badge of a disciple of Christ, and Origen had in secret battled with the flesh even to the extreme of self-sacrifice. Christians, heretics, pagans, all gathered around him for instruction, and acknowledged his wondrous gifts. Many pagans were converted by his means, and turned from idols to serve the living God. Subtle and profound questions were at this time discussed both in the philosophical and Christian schools of Alexandria, and Origen searched diligently into

all human systems, that he might have an answer to give to every man that asked him and thus refute what was false, whilst, like his master Clement, he sought out every vestige of truth, however overladen with error. The school of Ammonius Saccas, a Christian philosopher of the neo-Platonists, was then high in popular favour.[1] Origen, ever eager to learn, that he might give forth more abundantly to others, attended his lectures; for as a Christian teacher and defender of the faith it was essential that he should study paganism as taught by philosophers and poets. To borrow from Greek philosophy whatever gem he found hidden beneath its dross was in the sight of Origen but spoiling the Egyptians of their silver and gold to adorn the altar of the Lord. It was not all gold, however, which he gathered, and from henceforth his views in theology are said to have received a new bias, and to have become not unmixed with neo-Platonism, so that, as a French writer of the present day has said, 'the mantle of the Platonic philosopher too often overspread the Christian.'[2]

In 205, during the persecution which assailed the Church, Origen, at the hazard of his life, visited the condemned Christians in their cells, accompanied them even to the arena, giving them the farewell kiss on its very threshold, and by the power of his faith and love strengthened them to meet a cruel death.

This bold defiance of pagan authority often brought him into imminent peril; but, though threatened with punishment and pursued by the emissaries of pagan justice, he never failed to elude their toils. During the lull which marked the last years of Septimius Severus, Origen commenced his great work, the 'Hexapla,' in which, side by side with the Hebrew text, were six different Greek

[1] Plotinus was his pupil. [2] M. de Pressensé.

versions of the Old Testament. One of these versions was the Septuagint,[1] the accuracy of which was questioned by Jewish teachers. To test this Origen devoted his energies to the study of Hebrew, and with the assistance of a Jewish rabbi carefully noted down any discrepancy between the Greek and the original text. This stupendous work is described by St. Jerome as one 'worthy of the immortal genius of Origen.' About this time he visited Rome, Zephirinus being then bishop. He also journeyed to the Holy Land, where he was warmly received by Alexander, Bishop of Jerusalem, who had studied with him in the school of Clement. Although a layman Origen was invited to preach both at Jerusalem and at Cæsarea, which gave grave offence to Demetrius, his own bishop. On the death of Septimius Severus his son Caracalla became Emperor, and a reign of terror was inaugurated by the murder of his brother Geta. This was followed in 216 by a decree for a general massacre of the inhabitants of Alexandria, where the Emperor was at that time residing; and from the temple of Serapis this 'common enemy of mankind' surveyed the slaughter of his unhappy subjects. Origen repaired for safety to Palestine, where he pursued his Biblical researches and the study of Hebrew. In 228 he was despatched by Demetrius to Achaia, where heresy had sprung up, which Origen was invited to refute, for so great had become his reputation that he was revered by Christians as a prophet and by philosophers as a master. He directed his course through Asia Minor, and on his way revisited Cæsarea, where, yielding to the wishes of his old friends Theocritus, Bishop of Cæsarea, and Alexander,

[1] The Septuagint translation dated from 277 B.C., and was made in the reign of Ptolemy Philadelphus for the Jews in Alexandria, who knew but little Hebrew.

Bishop of Jerusalem, he was ordained priest, being now forty-five years old. His ordination was designed to enable him to preach without incurring the displeasure of his bishop, but in this it failed. Demetrius, whose jealousy was already excited by the honour paid everywhere to Origen, was deeply offended, and his enemies seized the occasion to accuse him of holding heretical opinions. Unconscious of the storm which awaited him, Origen, after two years in Achaia, returned to Alexandria. He was received with cold severity by Demetrius, and with averted looks by the presbyters of the Church. He, however, maintained an imperturbable serenity. So calm was his spirit that it was at this critical period, when the shafts of envy and malice were being directed against him, that he commenced his Commentary on the Gospel of that Apostle who 'at the last supper lay on the bosom of the Eternal Word and plunged into the depths of the Divine nature.'

The condemnation of Origen had been determined upon. It fell with a crushing blow. Forbidden to teach, and forced to vacate the chair of the catechetical school, the great Alexandrian was finally deposed—rejected by that Church to which he had given his affections, and condemned as heretical by two councils. Degraded and dishonoured, he left his native city in 231, to see it no more, and found shelter in Cæsarea.

The sentence of excommunication, ratified by Rome, was repudiated by the Asiatic Churches, and he was received with open arms by the bishops of Palestine.

'He was condemned,' wrote St. Jerome in his early enthusiasm for Origen, 'not that he taught new dogmas, not that he held heretical opinions, but because his enemies could not endure the splendour of his eloquence and

erudition, for when he spoke it seemed as though all others were dumb.'[1]

The calm serenity of his mind had been rudely shaken, and he trembled lest the storm which had wrecked his earthly career should overwhelm his spirit with bitterness. His writings were laid aside till strength and peace were restored; then with renewed ardour he returned to the 'Hexapla,' and resumed that labour of love on which his heart had long been set—a work which demanded deep research, and which only 'the labour-loving' Origen could have accomplished. Ambrosius, a wealthy inhabitant of Cæsarea who had consecrated himself and his fortune to the service of God, liberally assisted him, furnishing him with the means to pursue his Biblical researches. After twenty-eight years of labour the 'Hexapla' was completed—a work which was afterwards to become of such infinite use to St. Jerome when employed on the Vulgate.

Whilst at Cæsarea, Origen was constantly solicited to preach, and it seemed as though the Most High undertook the cause of His oppressed servant by giving His Divine blessing to his teaching, for it was here at Cæsarea that Origen, deposed from the priesthood and declared unworthy of communion, was given two of his most illustrious disciples —Gregory, surnamed Thaumaturgus, and his brother Athenodorus—men who rose to be bishops and great lights in the Church, and who were brought through his teaching to the confession of the true faith.

In his journeyings through Greece, Arabia, Phœnicia, and Cappadocia the 'great excommunicated' was received with joy by all the Churches. When heresy had to be opposed, it was Origen who was appointed to the task by the Palestine bishops, and wherever he passed he left a ray

[1] Letter to Paola.

of light illumining the pagan world, whilst he sent forth homilies and commentaries to the Christian Church.

In 250, soon after the accession of the Emperor Decius, a fresh persecution arose, and Origen, now advanced in years and living at Tyre, was seized, cast into prison, and threatened with the stake as 'the ablest defender of the new superstition.' An iron collar was placed around his neck; his feet were stretched wide apart in the stocks. 'The iron entered into his soul.' Still no murmur escaped him, but the words constantly on his lips were 'Charitas est passio.'

At length he was released from prison; the torturers spared his life, but the agony he had endured made that life an unceasing martyrdom. He died at Tyre, worn out by suffering but full of inward peace, and was buried beneath the wall of the Church of St. Sepulchre in that city. His enemies had distorted his words; they had even palmed upon the Church *as his* writings which he publicly disavowed and of which he had in vain demanded a retractation. He protested against the false doctrines attributed to him, but he never brought any railing accusation against those who had injured him, but said, 'We should rather pity and pray for them; for we are made to bless and not to curse.'

His best work is said to be his latest—his triumphant defence of Christianity, in answer to the attack of Celsus, the Epicurean philosopher—and from this alone, we are told, can the views of Origen be safely judged, so greatly have his other writings been tampered with.[1]

[1] See Bishop Wordsworth's *Church History to the Council of Nicæa* (Origen). In Tillemont's *Ecclesiastical History* St. Augustine is said to have affirmed that the great Origen had often been confounded with another and later Origen, whose heresy was indubitable. In Du Piu's *Ecclesiastical History* mention is likewise made of *two* Origens, who studied under Ammonius Saccus.

Nevertheless he whom the pagans feared as 'the ablest defender of the new superstition' ended his days with the condemnation of the council unrevoked. The successor of Demetrius, though himself a pupil of Origen, made no attempt to annul the sentence passed by the Alexandrian synod on his friend and master, and perhaps no name in early ecclesiastical history has caused more lasting dissension, no name has excited more bitter hatred or more passionate admiration than that of Origen, of whom it has been said 'that he was at the same time venerated and cursed, but was always great.'

It was Athanasius who gave to him that name by which he must ever be honoured by the Church, 'the labour-loving.'

He also defended him from the charge of being 'the precursor of Arius,' citing passages from his writings in refutation of this assertion.[1]

So pure was the life of Origen, so marvellous was its concord with his teaching, so vast was his knowledge, so gifted was he in mind, that it was said by a Father of the Church[2] that 'some might prefer to stray with Origen rather than walk with others in a better road.'

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[1] Quoted by St. Athanasius from Origen. 'The Word being the Image of the invisible God, must Himself be invisible. Nay, I will maintain further that being the Image He is eternal, as the God whose Image He is. For when was that God whom St. John calls the Light destitute of the radiance of His incommunicable glory, so that a man may dare to ascribe a beginning of existence to the Son? . . . Let a man who dares to say that the Son is not from eternity consider well that this is all one with saying Divine Wisdom had a beginning, or Reason, or Life.'

[2] St. Vincent of Lerins.

Note.—The five Greek versions in the 'Hexapla,' besides the Septuagint, were

1st. That of Aquila, a pagan who became a Jew.

2nd. That of Symmachus, a Samaritan.

3rd. That of Theodotion, an Ebionite.

4th. The version discovered by Origen himself in a cask at Jericho.

5th. The version discovered also by Origen in a cask at Nicopolis.

ST. CYPRIAN.

M. 258.

'Amongst the fallen feel thyself prostrate.'

'Death is not a passing away, but a passing over, and a transit to things eternal after this temporal journey has run its course.'

'As patience is Christ's blessing, so impatience is the devil's curse.'

'He teaches best who is daily learning something new.'

'Whom God hath enriched none can impoverish.'

'Put not on the garb of black *here* for those who have taken on their white raiment *there*.'

'He whom Christ accompanies is not alone.'

'He who repents is no longer to be counted culpable.

St. Cyprian was born at Carthage. His parents were wealthy and gave him a liberal education. He made philosophy his study, and up to middle age was a teacher of rhetoric in his native city, where he won considerable renown by his learning and eloquence. The Spirit of God then wrought a mighty change within him, and he became a Christian. He was baptised; and baptism was to him in very truth 'a death unto sin and a new birth unto righteousness.' He made rapid progress in the Divine life, and in two years was ordained.

A married priest of Carthage, of the name of Cæcilian, was the instrument of his conversion. Cyprian lived for some time in the house of this priest, and the daily influence of a pure and holy life was not lost upon him. When he became a Christian he added to his own name that of his teacher, Cæcilian.[1] Cyprian, like another Barnabas, sold all his possessions and gave to the poor. His wealth was no longer his own. All that he had belonged to God. But he made no ostentatious display of poverty, for he judged that there is as much vanity in this as in the display of wealth; he therefore avoided all singularity, all notice from men, walking humbly before God. His gentleness and goodness could not, however, be hidden, and he so won the hearts of the Christians that, in spite of his remonstrances—when yet a neophyte—he was made Bishop or 'Papa' of Carthage (a title not given to the Bishop of Rome for some time afterwards). In the year 249 a persecution of the Christians was decreed by the Emperor Decius. Torture and death, banishment, imprisonment, and confiscation of goods—all these were put in force, and many in their terror abjured the faith. Cyprian was regarded in Carthage as 'the standard-bearer of Christianity,' and the pagans we.e

[1] See article on 'St. Cyprian' in *Dictionary of Christian Biography*

clamorous for his destruction. But he withdrew to some distance from the city, and still continued to direct the affairs of his diocese. The following year, when persecution had abated, he returned to Carthage, and boldly justified the course he had pursued from the command given by our Lord to the first disciples, 'When they persecute you in this city flee to another.'

To the pagans he said, 'We give you love for hatred, and our sole vengeance for the tortures and punishments you inflict upon us is to point out to you the way of salvation. Believe and live.'

In 252 a terrible plague devastated Carthage, and universal terror prevailed. Cyprian organised a scheme for the relief of the stricken inhabitants. Under his direction rich and poor formed themselves into a society to nurse the sick and bury the dead; to each was allotted his work, Christians and pagans being equally cared for in their ministrations. After the lapse of five years another persecution took place. Cyprian was ordered to withdraw from Carthage, but was treated with respect. In less than a year he was brought back to undergo his trial under the Roman proconsul. He refused to offer sacrifice, saying, 'I know of no gods but the One True God who made heaven and earth, the sea and all therein. Him do we Christians serve, and to Him do we pray day and night for ourselves, for all men—even for the Emperor.' When condemned to be beheaded for his faith, he humbly gave thanks to God, suffering death with cheerful resolution.

His episcopate lasted about thirteen years. His supposed relics were given to Charlemagne in the ninth century by Haroun Al Raschid.[1]

[1] See M. de Pressensé, *Les Quatre Premiers Siècles.*

ST. ANTONY

THE HERMIT.

B. 251. D. 353.

'A seal to us and a wall of safety is our faith in the Lord.'

'Trust not in thine own righteousness, regret not the thing which is past; bridle thy tongue and thy stomach.'

'Let us not weary, nor think we have been a long while toiling, or that we are doing any great thing; for our present sufferings are not worthy to be compared with the glory that shall be revealed in us. Let us not look at the world, or reckon that we have made great sacrifices, for even the whole earth is but a small spot compared with the expanse of heaven. Though we had possessed it *all*, and given it *all* up, it is as nothing to the Kingdom of Heaven. It is no more than a man's making little of one copper coin in order to gain a hundred gold coins; thus he who is lord of the whole earth, and bids it farewell, does but give up little and gains a hundredfold. But *if the whole earth* be so little, what is it to give up a few acres, or a house, or a store of gold? Surely we should not boast or be dejected because of such a sacrifice.

'If we do not let these things go for virtue's sake, at *death* at length we must leave them, and often to whom we know not, as says Ecclesiastes.

'What gain is it to acquire *what we cannot carry away with us*? Far different are prudence, justice, temperance, fortitude, understanding, charity, love of the poor, faith towards Christ, gentleness, hospitality.

'Obtain we these, and we shall find them there before us, making ready a dwelling for us in the country of the meek.

'Men travel beyond the sea to learn letters; we need not travel for the Kingdom of Heaven, or cross the sea for virtue. Christ anticipates us. "The Kingdom of Heaven," He says, "is *within* you." Virtue needs but *the will*.'

St. Antony the Hermit was born in Egypt, near Heracleia, of wealthy parents, and was brought up as a Christian. He was left an orphan at the age of eighteen, with an only sister, younger than himself. One day, on entering the church, he heard these words read: 'If thou wilt be perfect, go sell all that thou hast and give to the poor, and come follow Me, and thou shalt have treasure in heaven.'

The words were immediately accepted as a command addressed to himself, and Antony went forth and gave all that he possessed to the poor, reserving only a small portion for the maintenance and education of his young sister. Having placed her in holy keeping, he departed, making an empty tomb his dwelling-place, that death and eternity might ever be present to his thoughts. After some time spent in rigid austerities he removed to an old ruin on the banks of the Nile, that he might be at a greater distance from human habitations. The enemy of souls, however, did not leave him in peace; he had quitted the haunts of men, but the powers of darkness now assailed him, and he had 'to wrestle against principalities and powers and wicked spirits.' The spirit of Antony quailed within him, and he lay speechless until strength from on high was infused into his soul. Then he arose and sang aloud, 'Though an host should encamp against me, my heart shall not fear. The Lord is my light and my salvation, of whom shall I be afraid?' 'Naught can separate me from the love of Christ.' Then the evil spirits departed from him, and light shone in

upon his darkness, and he cried unto the Lord, 'Where wert Thou, O Lord Jesus Christ? Why, O my Lord, didst Thou not appear from the beginning in relief of Thy servant's anguish?' And the whispered answer came in tones soft and gentle: 'Antony, I was here. I stood waiting beside thee, a Witness of thy combat. By My power thou hast prevailed. Be of good courage. Henceforth and for ever I will be thy Helper.'[1]

When sixty years old Antony retreated to the shores of the Red Sea, to avoid the gaze of the idle multitude that went out to visit him. To those who sought him for instruction he gave it cheerfully and kindly, insisting especially on charity and humility as the great Christian virtues. Many gathered around him, adopting the same ascetic life. They formed themselves into communities, and thus Antony became the founder of Christian monachism, which spread rapidly from East to West. His rule was to strive and gather some germ of good from those with whom he came in contact, and to learn from each something which would further his own sanctification. His only food was bread and water. A small patch of ground, which he himself cultivated, procured him bread, and the wheaten straw furnished his cell with mats, woven by his own hands.

He warned those who came to him that 'austerities were in themselves worthless without discretion.' To one who implored him to restore his child to health he replied, 'Ask not of me. Ask of God in Christ, and thy child shall be healed.'

To the persecuted Antony was ever ready to afford help and counsel, and when the conflict with the Arians was at its height the sudden and startling appearance of the aged 'man of God' in the tumultuous city of Alexandria, in

[1] See Lord Lindsay's *Christian Art*; Kingsley's *Hermit Saints*.

defence of his bosom friend Athanasius, gave wonderful support for the time to the Archbishop and the orthodox party. It was at this period that Antony visited the illustrious Didymus, who had been placed by Athanasius at the head of the catechetical school in Alexandria. Didymus had been blind from the time he was four years old, but his wonderful intelligence and thirst for knowledge overcame all difficulties. 'He prayed for inward light, but added study to prayer.'

By means of wooden tablets he had learnt the alphabet, touching with his fingers the engraved letters. His knowledge was prodigious; he had acquired grammar, rhetoric, poetry, history, philosophy; but all these were for him but aids to the exposition of that greatest of all sciences theology, to which all else was with him subordinate. He possessed a profound knowledge of the Scriptures, and by none was he surpassed in the power of interpreting them. Having entered the cell of the blind saint, and heard him pray, Antony asked him whether blindness depressed him. After a pause Didymus reluctantly confessed that to him it was often a cause of inexpressible sadness, to which Antony replied, 'O Didymus, let it not grieve thee that thou art deprived of those eyes of the flesh which are possessed by the insect world, when thou art gifted with those eyes of the spirit possessed by angels, eyes wherewith they behold God.'

Antony's errand accomplished, he left Alexandria and returned to his hermit cell, where he passed the remainder of his days. His life was written by St. Athanasius, who in his youth had visited him in the Thebaid, and ever regarded him with the deepest veneration.

ST. ATHANASIUS.

B. 296. D. 373.

'Nothing marks more clearly the weakness of an evil cause than violence. The devil, who has no truth, comes with axe and hatchet to break down the doors . . . . but the Saviour is so gentle that He contents Himself with teaching, and when He comes to each of us He does no violence, but He knocks at the door and says, "Open to Me, my sister, my spouse." If we open to Him, He enters; if we will not, He withdraws, for truth is not preached with swords or arrows, nor by soldiers, but by counsel and persuasion. It belongs to true religion never to constrain, but to persuade.'

'God was therefore incarnated and made man that He might deify us.'

'Darkness is irradiated by light,' and 'the less is blessed of the greater. So is our humanity blessed by His Godhead.'

'Malice is blind, and wickedness cannot see before it, and does not know that it is sharpening its hands against itself; for it is as if one took hold of a serpent by the hand, and, wishing to cast it on another, is of course bitten himself; or seizing fire by the hand, and wishing to injure an enemy, does not know that he is setting fire to himself.'

'The earth was polluted with blood; thorns were springing up on all sides on account of the curse; and the devil having the handwriting against us had us in his power and tyrannised over us. On this account the Lord in spoiling him of all things, when He went forth to death clothed Himself with these to show that His victory over

death was for our salvation. He bore the blood in the scarlet robe, the thorns in the crown, the handwriting against us in the reed wherewith the devil had written down that charge against us, in order that, together with death, He might abolish these things, and cleanse the creation from them, and instead of the thorns might bestow on us the Tree of Life; instead of the crime of blood, might by His own blood wash the earth, and us all; and instead of the curse might hereafter bless those that are on the earth, saying, "Blessed are the meek, for they shall inherit the earth."'

'For us, when we look up to the heavens and behold their order and the light of the stars, we can recognise *the Word* which ordered them all; so when we contemplate the Word of God we cannot but contemplate God the Father also, from whom He proceeded and whose Interpreter and Messenger He is therefore rightly called. And we may learn this from the analogy of our own human nature; for if, when a word comes forth from men, we understand the mind to be the fountain of it, and, attending to that word, we behold by our reason the speaker's mind manifested thereby, with far more certainty and clearness, when we behold the power of the Word, do we attain to the recognition of His good Father, as indeed the Saviour Himself declares: "He that hath seen Me hath seen the Father."'

'Without a pure mind, and an imitation of the life of the saints, no one can comprehend their words. For as one who wishes to see the light of the sun thoroughly rubs and clears his eye, making himself well-nigh as clear as that which he longs after, that his eye, having thus become light, may see the light of the sun; or as one who wishes to see a city or a country goes right to the place in order to have a view of it; so he that wishes to take in the meaning of the Divine writers ought first to cleanse and purify his soul

by action, and to come into contact with the saints, by making his conduct like theirs ; that being joined to them by partnership in their way of life, he may understand what was revealed to them from God.'

In a city 'full of stirs,' the 'tumultuous city' of Alexandria, the great Athanasius was born. It is related that as a boy he was observed by the Patriarch Alexander to be (as it seemed to him) 'enacting holy rites' with his playmates on the beach.

From a tower overlooking the sea shore Alexander stood and watched the youths with intense interest. The blue waters of the Mediterranean rippled at their feet, and with grave gestures one among them was seen to address his companions. Immersion followed, the same boy performing apparently the rite of baptism. Fearing that they were dealing irreverently with things sacred, Alexander sent for the boys, when Athanasius calmly avowed that he had baptised those among his playmates who had not yet been received into the Church. After consulting with his clergy the Patriarch determined to recognise the validity of this lay baptism, which he had witnessed.

He took Athanasius, the boy-bishop, under his protection, and directed that his companions should be instructed and trained in the service of the Church.

From henceforth Athanasius dwelt in the house of the Patriarch 'as a son with his father,' and became his constant companion and secretary. The love of the Scriptures evinced by Athanasius was intense. They were to him 'the fountains of salvation, through which alone was transmitted the teaching of religion.'

In the year 318 Arius, a priest of Alexandria who had himself hoped at one time to obtain the see, accused his

metropolitan of heresy. Athanasius defended Alexander from this charge, and boldly denounced Arius as one who denied the eternity and coequality of the Divine Son with the Father.

In 325 he, as Archdeacon, accompanied the aged Patriarch to the Council held at Nicæa, and was foremost there as champion 'for the rightful honour of Jesus' and 'for the lovable name of his Lord.'[1]

Arius was excommunicated. Banished by the Emperor Constantine, the plague of Arianism was for a while stayed, and the creed which we call Nicene was adopted by the Council, and still remains a symbol of faith in the Christian Church.

On the death of Alexander, Athanasius, though only thirty years of age, was chosen as his successor and raised to the chair of St. Mark. From that day to the close of his life he was pursued by the bitter animosity of the Arians, and, to quote the well-known words of Gibbon, 'the immortal name of Athanasius will never be separated from the Catholic doctrine of the Trinity, to whose defence he consecrated every moment and every faculty of his being.' False charges were brought against him, charges each of which he disproved; but 'the heart of Constantine was stolen from him,' and he was banished from Alexandria. For two years and a half he dwelt at Treves, a city which proudly boasted of being more ancient than Rome, and which was then the capital of the Roman Empire north of the Alps. After the death of the great Constantine he was recalled to Alexandria, where his return was hailed with delight by the people. But fresh accusations and persecutions assailed him; the son of Constantine became 'his scourge and torment,' and Athanasius left Egypt and sailed

[1] De Broglie, *L'Église et l'Empire.*

for Rome, to lay his case before the Church. Here he remained three years, having in his company two Egyptian monks. Their presence in Rome under the honoured protection of Athanasius, the friend of Antony the hermit saint, effected a total change of feeling in the Western Church, which till then, unlike the Eastern, had rejected monasticism, and from henceforth it was accepted and approved throughout Christendom.

After the expiration of three more years Athanasius, his innocence established, was restored to his patriarchate, and was received with shouts of applause and rapturous demonstrations by the whole population of Alexandria. Ten years passed, and again the plots of his enemies prevailed, and the fall of Athanasius was determined upon by the Emperor Constantius. At midnight the church in which he was keeping vigil was attacked by a band of armed men. Many left the church in terror, but Athanasius, undismayed, took his seat on the episcopal throne behind the altar. By his direction the 136th psalm was recited, those who remained in the church loudly chanting the response, 'for His mercy endureth for ever,' at the conclusion of each verse.

The chant was still resounding when the battering against the doors ceased; they were burst open, and the Imperial guard rushed into the church, wounding and trampling down all before them. In the din and confusion which followed, Athanasius swooned, and was borne away into concealment by his friends, unconscious, unobserved, and unharmed. Proscribed by the Emperor who had sworn 'never again to credit any accusation against him, the thoughts of Athanasius turned to the Egyptian desert, which he had visited in bygone peaceful years. He determined to take refuge in the Thebaid, endeared to him by

the friendship he had there formed with Antony, the hermit saint.

The calm, unruffled face of the old hermit was no longer there to greet him, but many of the same spirit as Antony were ready to welcome with joy the illustrious friend to whom the dying hermit had bequeathed his sheepskin mantle.

For six years Athanasius remained hidden among the caves of the desert from the pursuit of his enemies, from whence his voluminous writings continued to keep the Alexandrian Church in the remembrance of their exiled Patriarch. In 361, on the death of Constantius, Athanasius appeared again in Alexandria, but was expelled by Julian the Apostate as 'the foe of the gods.' To the lamentations of his friends he calmly made answer, 'It is but a cloud; it will soon pass.' A Nile boat was in waiting to receive him, and he embarked to go up the river; but his enemies were on the alert, and quickly in pursuit. Ere long they caught sight of a boat descending the stream, and as it passed them they shouted to its occupants, 'Where is Athanasius?' 'He is not far off,' was the reply. It was from Athanasius himself, who, warned by his friends, had changed his course, and by sailing down the stream towards the city eluded his pursuers, who continued their fruitless voyage up the stream.

On the death of Julian the cloud passed away, as he had foretold, and he was restored to his people. For another ten years he laboured amongst them, 'the Samuel of the Church, the revered mediator between the old generation and the new, the skilful physician for the manifold diseases with which the Church was labouring;'[1] and then he himself 'passed away' calmly and quietly from his troubled

[1] St. Basil.

home on earth to the home of rest prepared for him in heaven. He was buried at Alexandria; his body was afterwards removed to Constantinople, and from thence in the fifteenth century to Venice.[1]

ST. HILARY OF POITIERS.

D. 369.

'So mention the Son of God as not to forget the Son of Man, for the one without the other offers us no hope for salvation.'

'Men whose faith in Christ is wakeful ought to have no fear of this world's changes.'

'The fear of God consists entirely of love; perfect charity perfects fear.'

St. Hilary was born at Poitiers of heathen parents, and was therefore educated as a heathen. It was not till he was grown up and married that any change took place in his opinions. His thirst after knowledge then led him to examine the Old Testament Scriptures, and through this study he became convinced that the God of the Hebrews was the Living God, eternal, omniscient, omnipresent. He next studied the Gospels, and bowed his soul before the truth foreshadowed in the Old Testament that God became man for man's salvation. He was baptised and became Bishop of Poitiers. The Arians were then attacking the orthodox Christians in France, and Hilary stood forth as a defender of the faith. This led to his banishment to

[1] See Stanley's *Eastern Church*; Canon Bright's article in *Dictionary of Christian Biography*; Newman's *Church of the Fathers.*

Phrygia, the Arians being protected by the Emperor Constantius. It was whilst in Phrygia that he wrote his treatise on the Trinity. After three years he was permitted to return. The creed to which the name of St. Athanasius has been given is asserted to have been written by St. Hilary. If in his defence of orthodoxy Hilary is accused of having outstepped Christian charity, his tolerance towards the Jews in his diocese tells of the spirit of love within him. He died at Poitiers, and 'at his funeral the Israelites were heard chanting in Hebrew their mournful psalms of lamentation for the Christian bishop.'[1] St. Martin, Bishop of Tours, was his disciple.

ST. EPHREM SYRUS.

B. 308. D. 378.

'The Scriptures are set as a mirror; he whose eye is clear seeth the image of truth therein. *There* is the likeness of the Father set; *there* is the image of the Son shadowed out, and of the Holy Ghost. The names of these Three are set one after another in the faith at baptism. Pretence entered in to make confusion, saying, that we ought to pry into them in order that we may gain them. Scrutinising entered, Strife entered, Struggling entered, and Truth fled. The right thing was then, that they should gain the truth without disputing, and not that we by searching should let go the whole of it. It was fit also that in simplicity we should gain life, and not by much wisdom gain Death. It is fitting too in the time of thirst to drink the water, and not instead of drinking to measure the fountain. It is fitting for a little child to know his father by the sight of him, and not by closely examining him.

'It is fitting, then, that one should learn the truth by the

[1] *History of the Jews* (Milman).

conversation of faith, without scrutinising. Be thou, then, content with these things. Put off strife, and put on love, and preach the truth.'

'Who is able to speak of the Son of the Hidden One, that came down and clothed Himself with a body in the womb? He came forth and sucked milk as a child, and among little children the Son of the Lord of all crept about. They saw Him as a little Child in the streets, while there was dwelling in Him the love of all.'

'Visibly, children surrounded Him in the street; in secret, angels surrounded Him in fear. Cheerful was He with the little ones as a Child; awful was He with the angels as a Commander. He was awful to John; it was awful for him to loose even His shoe's latchet. He was gentle to sinners that kissed His feet. The angels as angels saw Him. According to the measure of His knowledge each man beheld Him; according to the measure of each man's discernment, thus he perceived Him that is greater than all. . . . For every creature, whether above or below, obtaineth each his measure of knowledge. He, the Lord of all, giveth all to us; He that enricheth all requireth interest of all.'

Gal. ii. 9.—'He came down and veiled His face with a veil of flesh. From the brilliance of His light the whole of Jordan light became. He gleamed a little in the mount. Trembling, quivering, and aghast were those three 'pillars' that the Apostle so accounted.

'He granted them a sight of His hidden glory commensurate with their strength. The sea beheld Him, and was shaken; though so sturdy with its waves, yet it bowed its back and bare and took Him better than the colt. When He sat within the ship, the sailors counted Him a man; He went down and trod the sea, and awe the shipmen felt at Him. With no searching searched they Him, but with wonder wondered at Him. They praised and held their peace in fear.

'The Magi again sought Him, and when they found Him in the manger it was not prying, but worship that they offered to Him in silence; not empty strifes, but offerings were what they gave to Him. Do thou too seek for the First-born, and if thou hast found Him in the height, instead of wrangling disputations open thy treasures before Him and offer unto Him thy works.'

St. Ephrem was born at Nisibis, in Mesopotamia. He was educated as a Christian, and tells us that he was early 'taught about Christ by his parents, who trained him in the fear of the Lord' and who themselves were 'confessors.' In another place he adds, 'I was born in the way of truth, and though my boyhood understood not the greatness of the benefit, I knew it when the trial came.' He is supposed to have been present as a youth at the Council of Nicæa, having been taken there by his bishop as one of his train. His words and prose writings were hymns of praise, and he was ever 'making melody in his heart to the Lord.' His life was one of asceticism, spent for the most part at Edessa, the traditional birthplace of Abraham. He adopted the monastic habit, and by some he is asserted to have joined himself to a community of monks who laboured with the hand, giving the profits of their work to the poor. As they followed their respective occupations they repeated the Psalms by heart. Ephrem's employment seems to have been making sails for vessels on the Tigris. He translated the Scriptures into Syriac, and preached diligently the Word of Life. The *personality* of the Third Person of the Trinity was a favourite theme in his teaching, and he is called by the Syrian Church 'the harp of the Holy Spirit.' He visited St. Basil at Cæsarea, by whom he was ordained deacon, and whilst the two were in prayer together Ephrem

is said to have been endued with the gift of tongues, so that he was suddenly enabled to speak Greek. He refused all further preferment and returned to Edessa. His hymns have been preserved to the Church. They were, many of them, composed to put down heresy. For this purpose he collected a number of young girls destined for conventual life, and having instructed them in music they formed themselves into choirs, and on the festivals of the Church Ephrem gathered them around him, and hymns on the Gospel narrative were sung by them with such effect that heresy lost ground, the whole city flocking to hear the sacred chants. He protested against slavery, charging the daughter of the governor of Edessa, who came to see him on his death-bed, never again to be borne by slaves in a litter, for 'the neck of man should bear no yoke save that of Christ.' He was naturally hot-tempered, but so perfectly was this defect subdued that he was styled 'the meek,' never contending or disputing with anyone. He died in his solitary cell at Edessa.[1]

ST. BASIL.

B. 326–9. D. 379.

'One little turn of the eye sets a man either in the sun or in the shadow of his own body.'

'Nature gave to man a double instrument of hearing, and only a single instrument of speaking, thereby showing in a twofold degree that man ought rather to hear than to speak.'

[1] See *Tableau de l'Eloquence Chrétienne* (Villemain); *Hermit Saints* (Kingsley).

'Those who are wholly taken up with the cares of this life are like those carnivorous birds which stoop down to the earth with the beasts, though they have wings to fly in the air.'

'As those who are asleep in a ship are driven towards the port, and without being aware of it arrive at the end of their voyage, so likewise, in the rapidity with which life glides away, we are carried along by an imperceptible and continuous movement towards our last end. Thou dost sleep—time flies from thee; thou art wakeful, thou dost meditate—life escapes not the less from thee. We are like runners forced to complete their course. Thou passest by all things; thou leavest all things behind thee; thou hast beheld on thy road trees, meadows, water, all that can delight the sight. For a moment thou wast charmed, and thou hast passed beyond; but thou hast stumbled upon stones, precipices, rocks, amidst wild beasts, venomous reptiles, and other plagues. After having suffered from these, thou hast left them again behind thee. Such is life neither its pleasures nor its pains are lasting.'

'If things created for a time are so great, what will be things eternal? If things visible are so beautiful, what will be the invisible? If the immensity of the heavens exceeds the measure of human thought, what intelligence is able to penetrate the depths of eternity? This sun—perishable yet so glorious, so rapid in his motions and great in proportion to the earth, eye of the universe, embellishing all things by his light—if he now presents to us inexhaustible subject for contemplation, what will it be to behold in His beauty the Sun of Divine Righteousness?'

'Seek not to have thy brother for thy redeemer, but to have One who transcends thine own nature. Neither a mere man, but the God-Man Jesus Christ, who alone can

offer to God a propitiatory sacrifice for all of us, because "God appointed Him as a propitiation through faith in His Blood." For what can a man find that is so valuable as that he can offer it for the redemption of his soul? But there was found one thing, equal in value to all men put together, which was given as the price of redemption of our soul—even the holy and most precious Blood of our Lord Jesus Christ, which He shed for us all; therefore were we "bought with a price." "If then a brother redeems not, shall a man redeem?" And if a man cannot redeem us, He who redeemed us is not a man. Do not then, because of His having sojourned with us "in the likeness of sinful flesh," suppose our Lord to be a mere man, ignoring the power of His Godhead. For He had no need to offer to God an atonement for Himself nor to redeem His own soul, seeing that "He did no sin, neither was guile found in His mouth." No man, then, is able to redeem himself, unless He comes who turns again the people's captivity, not with ransom-money nor with gifts, as is written in Isaiah (liii. 3), but by His own Blood. And whereas we were no brethren of His, but had become His enemies by our offences, He, not being a mere man, but God, after freely bestowing on us liberty, calls us even His own brethren. For says He, "I will declare Thy name unto My brethren." He then, who redeemed us, if you look at His (original) nature, is not our brother, nor man; but if you look at that condescension to us which is the result of His grace, He calls us brethren, and stoops to manhood, He who will not give to God an atonement for Himself, but for the whole world. For He needs no propitiation—He is a propitiation Himself. "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, then for the errors of the people.'[1]

[1] *Homily on Psalm* viii. See *Faith and Life* (Canon Bright).

As warmth is inseparable from fire, and brightness from light, so are the qualities of hallowing and giving life of goodness and rectitude, from the Spirit. There the Spirit has His station, there, in the blessed nature of God, not reckoned as one of a multitude, but contemplated as One of the Trinity; proclaimed in His singleness, not included in any combinations. For as the Father is one and the Son is one, so also is the Holy Spirit one. The ministering spirits, in their several orders, exhibit to us a multitude innumerable. Seek not then among the creatures for that which is above creation; do not reduce that which sanctifies to the level of the sanctified. It is the Spirit that fills angels, fills archangels, hallows powers, gives life to all. Distributed to every creature, and variously shared by each, He is no wise diminished by those that share Him. To all He gives the grace which proceeds from Him, but He is not spent on His receivers: on the contrary, while they that take Him are filled, He Himself lacks nothing. He illuminates all men for the knowledge of God. He inspires prophets, He gives wisdom to lawgivers, consecrates priests, strengthens kings, perfects just men, gives dignity to the self-controlled, works gifts of healing, gives life to the dead, releases the fettered, adopts the aliens into sonship. This He works through the life from above. If He finds a believing publican, He makes him an evangelist; if He meets with a fisherman, He makes him a divine; if He encounters a persecutor in his repentance, He makes him an Apostle of the Gentiles, a preacher of faith, a chosen vessel. Through Him the weak become strong, and the poor rich, and the unskilled in argument wiser than the wise. He abides in heaven and fills the earth, and is everywhere present and nowhere circumscribed. He dwells entire in each one and is entire with God. He does not administer His gifts ministerially, but distributes His graces with sovereign power. For He "divides," it is written, "to each severally, as He wills." He is indeed sent forth in the way of dispensation, but He operates with personal authority.

Let us pray Him to be present with our souls and never at any time to abandon us, by the grace of our Lord Jesus Christ, to whom be the glory and dominion unto ages of ages.'[1]

St. Basil was born at Cæsarea, the capital of Cappadocia and the metropolitan see of Palestine. The seeds of Divine Truth were diligently sown in his mind by his mother, Emmelia, and his grandmother Macrina, and in his writings St. Basil owns with gratitude how much he owed to their prayerful love and care. The influence of his sister was also most beneficial to him in his early manhood. She warned him against the love of praise and the ensnaring pleasures of the world.

Basil studied rhetoric at Antioch under Libanius, the famous sophist and master of eloquence. Having made rapid proficiency under his guidance, he was sent for further instruction to Athens, then the centre of learning. To her schools were drawn all the youth of Europe and Asia; and as both Christian churches and pagan temples met the eye of the stranger traversing the city, so Christians and pagans met and studied together in the same schools. Not only the noblest in virtue, but some of the greatest intellects were now ranged on the side of Christianity; a new and glorious era seemed to have opened before mankind, and among the most eloquent and intellectual of the young men in the schools of Athens were Basil and Gregory of Nazianzus. They were both Cappadocians; they had been schoolfellows at Cæsarea; at Athens, where they led a life of virtuous self-restraint amidst many temptations, they became 'as one soul, having all things in common.' Julian—afterwards to be known as Emperor and Apos-

[1] *Homily on Faith.* See *Faith and Life* (Canon Bright).

tate—was their fellow student and their rival in literary attainments. Unlike the two friends, whose society he courted, Julian had already received the seal of Christian baptism, and was destined for the priesthood. Basil, on his return to Cæsarea, began his career as an orator and pleader at the bar. But the applause of men could not satisfy the higher aspirations within him. He yearned to break loose from the entanglements of this lower world, and to cleave without distraction to things Divine and heavenly. When twenty-seven he was baptised, and, turning from the profession of rhetoric, determined to lead a life of devotion. The ascetic life was the one to which he inclined, and leaving Cæsarea he visited Egypt, Palestine, and Mesopotamia, that he might become acquainted with the hermit saints in those countries. But although his admiration was excited by their endurance and abstinence, to him the solitary life seemed less conducive to Christian graces than life in a community; for 'what discipline of humility, of pity, or of patience can there be,' he said, 'if there be no one towards whom these duties are to be practised? How canst thou be last of all if thou art alone?' On his return Basil determined to take up his abode in the mountains of Pontus, where Gregory had promised to join him; but Gregory was restrained by filial love, and Basil, to enjoy intercourse with his friend, came for a while to Tiberina. He soon after repaired to Pontus, of which he gave a glowing description to Gregory.

His abode, he wrote, was 'on a high mountain-peak, clad with thick forest. Below was a fertile plain, watered by fresh and limpid springs, trickling down the sides of the mountain; whilst at his feet on the other side lay a smiling valley, through which a rapid river held its course—now dashing against rocks, now falling in a torrent—giving him

at the same time the most exquisite view and abundant nourishment, fish being plentiful in its waters.' In a subsequent letter to his friend he, however, confessed that 'solitude had not effected in him what he had expected; that although he had quitted the turmoil of the city, he could not quit himself; and that he could only compare his state to that of a man who, unaccustomed to the sea, suffers from sea sickness, and, unable to bear the rough tossing of the large vessel, thinks by exchanging it for a small boat to lose the nausea, but finds, alas! that he carries it along with him.' In like manner Basil found that, carrying self with him into solitude, he lost none of his miseries and disquietudes.

Gregory now joined him; their days were spent in devotional exercises, manual labour, and the study of the Scriptures. The writings of Origen had an especial attraction for both; they avoided his errors but learnt much from his profound knowledge of the sacred text. Many disciples gathered around the two friends; these were formed into societies for which Basil drew up rules, and thus he became the founder of monastic communities, such as still exist in the East. But this simple, peaceful life was soon to end. After three years Gregory was recalled by his father to Nazianzus, and Basil was shortly afterwards summoned back to public life in Cæsarea.

In 361 Julian became Emperor, and one of his first acts was to invite his old friend Basil to his court. Basil accepted the invitation. When, however, it became known that the cross of Constantine no longer led his victorious legions, but that their sacred standard had been replaced by pagan images, the apostasy of Julian was manifest, and Basil relinquished all thought of repairing to his court. This slight stirred up the resentment of Julian, and the

destruction by fire of the Temple of Fortune at Cæsarea increased his anger, the Christians being regarded by him as the incendiaries. He had already resolved to restore paganism; he now determined to degrade Christianity. The schools were closed to the followers of Christ, the study of Greek was forbidden.

'Eloquence and all the arts of Greece,' said the Emperor, 'were for those who worshipped the gods; for these Christians, ignorance.'

Even pagans blamed this unjust exercise of authority.

The see of Cæsarea becoming vacant, Basil's influence secured the election of an orthodox layman as bishop, who had done good service to the State. This so incensed Julian that he threatened to rase the city to the ground. Basil had the courage to remind the Emperor of the time when they had together studied the Scriptures; he upbraided him with having deserted the faith which he had professed so long, and implored him to consider the folly of exalting himself against God. The death of Julian in 363 saved the Church from the perils which threatened her. In the following year Basil reluctantly received priest's orders from Eusebius, the new bishop; but his popularity in Cæsarea having excited the jealousy of Eusebius, Basil returned to Pontus. After three years of seclusion he was recalled, to defend the faith against the attacks of the Arians, who, protected by the Emperor Valens, daily increased in power and numbers. Basil became noted as the two-handed champion of the Cross, being blessed with both Divine and human learning, and all feeling of jealousy on the part of Eusebius was removed by the wisdom and deference exhibited by Basil, who became 'the staff of his age, the support of his faith.' A terrible famine, which shortly after his return desolated Cappadocia and

Pontus, enabled Basil to give a noble example of true Christian philanthropy. The liberality which he displayed, and the eloquent appeals by which he touched the hearts of the rich, disarmed every hostile thought. Distribution was made without distinction as to faith; all received relief at his hands, whether Pagans, Arians, Jews, or Christians.

On the death of Eusebius Basil was elected bishop. His election was regarded with joy by the orthodox party, but with extreme displeasure by the Emperor.

Basil would gladly have made his friend Gregory his coadjutor and the sharer of his authority, but Gregory steadily refused and retired to Nazianzus, rejoicing in the advancement of his friend.

Great were the difficulties which met the new bishop, but they were gradually overcome by his patience and firmness. The long-looked-for struggle with the Emperor was now at hand. The Arian bishops crowded to Cæsarea. Basil at once withdrew from all communion with them. The prefect threatened him with exile and death if he continued to pursue this course, but Basil remained firm in his refusal to hold communion with the enemies of the faith. 'What was exile to one who regarded the whole earth as a place of pilgrimage? What was death but to bring him into the immediate presence of the God whom he worshipped?' When the astonished prefect expressed his wonder at such language, 'That is,' answered Basil, 'because you have never before fallen in with a true bishop.'

Valens, weak and flexible by nature, was awed by the force of character displayed by Basil, who thus openly braved his anger. His eloquence as a preacher affected the Emperor, but the Arians forced upon him the necessity

of exiling the man who was regarded as the great champion of Eastern orthodoxy.

The order was given ; Basil was on the point of departure, when the only son of the Emperor was taken ill. The Empress regarded this as a judgment, and implored that Basil might be recalled—his prayers might restore their child. He came, and the child for a while revived, but again sickened and died. 'The orthodox' attributed his death to the intervention of an Arian prelate, who, contrary to the promise made to Basil, had been sent for to baptise the young heir to the throne. The order for exile was not executed, though for some time Basil's fate trembled in the balance. At length Valens left Cæsarea, and Basil remained, powerful as ever. With a frame weakened by austerities, his energy never flagged. In every town and village the voice of the bishop was heard preaching the Word of Life ; he restrained with a firm hand the evil practices hitherto prevalent in the diocese ; no one was admitted to ordination who had not proved himself worthy. Hospitals were erected, in which lepers were tended by the bishop himself, and his popularity and power were at their height. But the last years of Basil were clouded by an estrangement between himself and the friend of his youth. 'Lovely and pleasant in their lives' until now, they at this time became divided. The appointment of Gregory to the see of Sasima was the cause. Basil had established several new bishoprics on the outskirts of his diocese, and unhappily determined that the small, insignificant see of Sasima should be held by Gregory, though he was well aware how distasteful such a position would be to his friend. Basil's will was law. Gregory yielded, but he felt aggrieved at the persistency of his old friend ; and when a rival claimant appeared to dispute the unwelcome

bishopric, Gregory readily relinquished the see. Disunion followed, and the close friendship of their early years was never renewed.

Other trials arose to sadden the life of Basil. His orthodoxy was assailed, but confident in his own integrity he, for a time, disdained to notice rumours set afloat by his enemies. Self-justification became at length a duty which he owed to the Church. Basil, the champion of the faith, was openly accused of disbelief in the full Divinity of the Third Person of the Blessed Trinity, and to refute the false charge he wrote a treatise on the Holy Spirit, which gives an explicit declaration of the faith he held dear. His orthodoxy was nobly defended by the Great Athanasius, who declared him to be 'one full of wisdom and truth,' and deemed them 'happy who had received such a pastor.'

It was whilst the Eastern Church was torn by divisions from within, and oppressed by persecutions from without, that Basil's life drew to its close. Thwarted in his efforts to promote unity, foiled in the work of reform, assailed by calumny, the great Eastern prelate passed away, to be honoured and lamented by all men in his death, Jews and pagans sorrowing with Christians for the loss of their benefactor.

Gregory of Nyssa was his brother, who, as well as his sister Macrina, embraced a religious life.[1]

[1] See Cave's *Lives of the Fathers*; Newman's *Church of the Fathers*; Villemain's *Tableau de l'Eloquence Chrétienne.*

ST. GREGORY NAZIANZEN.

B. 325. D. 389.

'So profoundly assured are we of the Divinity of that Spirit who is the object of our worship, that we will commence this theological discussion by applying to the Three Persons of the Holy Trinity the same expressions. It is of small moment if some persons find this language too bold. "This was the true Light which lighteth every man which cometh into the world." This is the Father. "This was the true Light which lighteth every man which cometh into the world." This was the Son. "This was the true Light which lighteth every man which cometh into the world." This was the second Comforter. This was, this was, this was; but this was one same thing—Light, Light, Light; one only Light, and one only God.'—*Discourse on the Holy Trinity.*

'Either teach not at all, or teach by the rhetoric of your lives.'

'Fear is the first swaddling-band of new-born wisdom.'

'We must overcome our enemies by gentleness, win them over by forbearance. Let them be punished by their own conscience, not by our wrath. Let us not at once wither the fig tree from which a more skilful gardener may yet entice fruit.'

'Man is made up of two different principles, the breath of God and the dust of the earth.'

'To Him who suffered and rose again for us let us offer *our own selves*, that possession which is both most precious

to God and most befitting to Him; let us render to the Image that which belongs to the Image; let us recognise our own dignity, and do honour to the Archetype, and understand the force of the mystery, and who it was for whom Christ died. He took the worse to give us the better. He became poor that we through His poverty might be rich. He took the form of a servant that we might obtain our freedom. He descended that we might be exalted. He was tempted that we might conquer. He was dishonoured that He might dignify us. He died that He might save us. He ascended that He might draw to Himself those who were now lying below, having fallen into sin. Let every man give, and offer all that he has, to Him who gave Himself for us, a Ransom and a Substitute.'

'Let us never show ourselves hard to those who have done us wrong; let us not imitate the acts which we have blamed. Let us rejoice that we have escaped from peril, and abhor everything that tends to reprisals. Let us not think of exiles and proscriptions; drag no one before the judge; let not the whip remain in our hands; in a word, do nothing like that which you have suffered.'

St. Gregory Nazianzen was born about the time of the great Nicene Council. His father, who had been converted from semipaganism by the holy influence of his wife, Nonna, had been made Bishop of Nazianzus, in Cappadocia, an ancient town not far distant from Cæsarea. Like another Hannah, Nonna had prayed that a son might be given her, whom, granted, she would dedicate to the service of God. Gregory was this child, consecrated from his birth. His early friend and companion was St. Basil. They pursued their studies together at Cæsarea, and afterwards at Athens. It is related that on Gregory's voyage thither from Alexandria a fearful storm arose. For twenty-two days it raged,

and the crew gave themselves up for lost. This has been described by St. Gregory as 'the crisis of his being.' He was as yet unbaptised, which added to his fear, and in prayer he earnestly besought deliverance, and vowed to consecrate himself for ever to the service of Him who had rule over the winds and the waves. The storm ceased, and from henceforth his life was dedicated to the Lord his God.

The history of Gregory for the next ten years is closely interwoven with that of his friend Basil. After leaving Athens Gregory returned to Nazianzus. Here he strove to lead a life of austere self-discipline, without withdrawing from home duties; but the petty cares of domestic life sorely fretted him, and being continually pressed by Basil to repair to the mountains of Pontus, after some hesitation through filial affection, he consented. In the midst of the austerities and the labours of his new life Gregory did not neglect to stir up that gift of poesy with which he had been endowed, and which has enriched the Church with many beautiful hymns.

After three years in Pontus—years which he ever loved to look back upon—Gregory was summoned to Cappadocia to assist his aged father in his diocese, and he at once obeyed the call. He had no sooner reached Nazianzus than his father insisted on his ordination, and, in spite of his scruples and remonstrances and avowed predilection for the monastic life, Gregory was constrained to take upon himself the duties of the priesthood.

When the Emperor Julian's decree went forth which closed the schools against Christians, with the design of reducing them to brutish ignorance, Gregory, as one of the greatest of their orators, indignantly protested against such injustice, and addressing the pagans exclaimed, 'Riches,

glory, power, all things of this earth, the delight of which vanishes as doth a dream, these I willingly abandon to you, but I lay my hand on eloquence.'

Having relinquished the see of Sasima, the unhappy cause of the breach between Basil and himself, Gregory returned to Nazianzus, to be the stay and solace of his father till the old man's death. Nonna did not long survive her husband. She breathed her last whilst kneeling before the holy table. No filial tie remained to bind Gregory to Nazianzus; he was alone in the world, and he determined to give all that he possessed to the poor and retire into a monastery.

Three years were spent in seclusion, when a summons came which he dared not disobey—a summons to Constantinople to defend the one last breath of faith. In the words of Keble—

> . . . Withering blasts of error swept the sky,
> And Love's last flower seem'd fain to droop and die.

To that second Rome on the shores of the Bosphorus, the city of Constantine, the boundaries of which he had traced with his own spear—guided, as he believed, by Divine command—Gregory now came. He arrived a stranger, bowed down, as he tells us, by age and infirmity, with no outward grace to recommend him, bald-headed, eyes dimmed with tears, of uncouth language, poor, and ill-clad. Such was he who came to fight the battle of the Lord, to declare before all men the Divinity of the Eternal Word and to revive the dying embers of the true faith. Within the walls of Constantinople heresy triumphed. The great Church of St. Sophia was in the hands of the Arians, who persecuted with unrelenting rigour the followers of the orthodox faith. These were assailed, menaced, exiled, and their goods confiscated. Still there were a few left, who had

not bowed the knee to Arian supremacy; but they had no pastor, and 'the scattered flock,' deprived of the public exercises of religion, wandered forth to the hills, meeting together for prayer in caves, to escape the notice of their persecutors. The death of the Emperor Valens afforded them a moment's respite from oppression, and they seized this opportunity to invite Gregory to become their bishop. In a small house, which he compared to that in which the Shunamite received Elisha, he took up his abode, and here the faithful congregated, in spite of the danger to which it exposed them. This house became the famous 'Anastasia,' the Church of the Resurrection, for here the true faith was resuscitated. His preaching at once attracted a crowd of hearers; the force and fervour with which he asserted the Divinity of the Third Person of the Blessed Trinity astonished men and excited enthusiastic applause; but the rage and violence of the Arians increased, and ofttimes the preacher was pelted with stones by his infuriated opponents. Everywhere in the city reigned disorder and confusion. Irreverence and impiety had risen to such a height that the deepest and holiest mysteries were made the subject of idle discussion and pleasantry. In the markets, in the theatres, in all places of public resort, men dogmatised on the Godhead of the Father and the Son, as they bought and sold, laughed or sang. Nothing was sacred to them, and this 'loquacious zeal' was sternly rebuked by Gregory.

Among those who placed themselves under the spiritual guidance of the great Greek 'theologian'[1] was St. Jerome, who made Gregory's house his home during his stay in

[1] The title of 'theologian' was bestowed on Gregory, and to none other has the Church ever given it save to St. John the Evangelist (Tillemont).

Constantinople. But Gregory had also among his followers a traitor, Maximus, who, whilst professing the most ardent friendship, was seeking to undermine him in the affections of the people and striving to obtain for himself the vacant Patriarchate of Constantinople—a dignity which Gregory, weighed down by age and ill-health, had never sought.

Gregory had made him the sharer of his counsels, and the discovery of the treachery of 'his familiar friend' cut him to the heart. The attempt of Maximus to be secretly consecrated during Gregory's illness was frustrated by the vigilance of an angry mob, who forced him to fly from the city; but Gregory, saddened by these events, determined to withdraw himself from Constantinople and again to retire into seclusion. He preached a farewell discourse, but was arrested in his purpose by a voice from the midst of the assembly. 'If you go you will banish from us not only yourself, *but the doctrine of the Trinity.*' These words sounded in his ears as a charge from on high, and decided him not to leave his post till the arrival of Theodosius the Great, the orthodox Emperor, who had summoned a General Council, to meet at Constantinople.

The Council opened. Athanasius had now been dead eight years; Meletius, the aged Bishop of Antioch, presided.[1] Gregory was elected Archbishop and placed by force on the Patriarchal throne.

On the death of Meletius, which quickly followed, Gregory was appointed his successor as president of the Council. He had the hope that by his influence he

[1] It was this Meletius who, when commanded at Antioch to give some token of the views he held on the doctrine of the Trinity before the Emperor Constantius and a crowd of Arians, held up three fingers; then closing two of them said, '*Our minds conceive of Three, but we speak as to One.*' His orthodoxy was established and the defeat of the Arians complete. See Stephen's *Life of St. Chrysostom*, p. 19.

might bring about harmony in the Church, but he soon found how futile was this expectation. Like 'a swarm of wasps' the contending bishops gathered together to attack and sting him, and, wearied with the strife of tongues, he left the Council and resigned the see.

It was at this second General Council that the concluding portion of the Nicene Creed was adopted, with the exception of the 'Filioque,' which was a still later addition made by the Spanish Church.[1]

[1] Ulfilas, the Apostle of the Goths, died at Constantinople immediately before the meeting of this Council (381), and 'received burial at the hands of holy men, his fellow priests,' who had come, like himself, to attend the second General Council. Ulfilas was born of Christian parents, who had been carried away captives by the Goths when they ravaged Asia Minor. He was a Cappadocian by origin, but was born in the Danubian territory in 311. His parents were the means of bringing the light of the Gospel to their conquerors. Their son became a naturalised Goth, and the Gothic language his native tongue. The Christian converts greatly increased, and, being persecuted by their countrymen, were led by Ulfilas, when twenty-six years old, beyond the Danube, to seek shelter in Roman territory. Constantine the Great received him honourably, exclaiming on his approach, 'He is the Moses of the Goths.' Ulfilas remained for some time at Constantinople, and at the age of thirty was made a bishop.

The great work of Ulfilas was his translation of the whole Bible, with the exception of the two Books of Kings; these he omitted, fearing that their perusal might encourage the warlike spirit of the Goths. Rejecting both Greek and Latin, he wisely resolved to give his adopted people the Bible in their native tongue; and however barbarous this Gothic dialect might sound in the ears of the civilised world, he foresaw the immense advantage to the Goths of possessing the Scriptures in the vernacular. It was the Bible of Spain under her Gothic conquerors, and was widely disseminated. Portions of it yet remain treasured up at Upsala, and it is there known as 'the Codex Argenteus,' the letters being in silver and the MS. itself bound in the same metal. There is another fragment of this Bible to be seen at Milan. The Swedes carried away the portion now at Upsala from Prague when they took that city during the Thirty Years' War. It is called by Dean Stanley 'the parent of all the Teutonic versions of Scripture.'

The number of Christian converts among the Goths increased so

An incident in the life of Gregory which occurred about this time displays all the gentleness and tenderness of his nature. When ill and confined to his bed, his room was one day forcibly entered by a troop of strange, rough-looking men, who purported to come with a message from the Emperor. After a while they retired from his presence; one youth, however, remained behind. Gregory looked earnestly upon him, when suddenly the young man, pale, trembling, and overcome with emotion, fell at his feet, and bursting into tears besought his pardon. In vain Gregory demanded of him who he was, whence he came, what he wanted. Sobs were his only answer. He was in fact an assassin hired for the occasion, whose heart had failed him at the moment when he was to have struck the fatal blow. When Gregory knew this, he stretched forth his hand and gently said, 'May God preserve you, my son! It is nothing wonderful that I, whom He hath delivered from death, should show mercy to you. This deed has made you mine. Become henceforth worthy of God and of me.'

In 381 Gregory preached his farewell sermon to the sorrowing Church over which he had presided for three years. His ecclesiastical life ended, he left Constantinople and repaired for a while to his old home at Nazianzus. From thence he withdrew to a solitary spot near Arianzus, the place of his birth, there to pass in complete seclusion the six years yet remaining to him—years wherein 'his harp was turned to mouring and his organ into the voice of them that weep.' Enfeebled by age and a life of austerity, harassed by the enemy of souls, he yet at times burst the

rapidly that in the time of St. Chrysostom a church was established in Constantinople in which the service was read in Gothic. Was this liturgy also the work of Ulfilas? See Professor Max Müller on *The Science of Language*, and Dean Stanley's *Eastern Church*.

fetters which held him captive, and lifted up his soul as of old in hymns and spiritual songs till the glad summons came, when he was heard to utter in low tones, 'Arise, let us go hence.' 'O my soul, thus speaks the Incarnate Word. God calls, hasten and fly to Him.'

It has been sadly remarked that 'the sun of Gregory set amidst clouds'; but another voice among men has replied, 'In one sense this is true, but his sun set to rise in that other world where for him there will never be either eclipse or decline.'[1]

ST. GREGORY NYSSEN.

B. 329. D. 395.

'Conquer all the beasts that are within you. What, you will say, have I beasts within me? Yes, you have beasts, and a vast number of them; and, that you may not think I intend to insult you, is anger an inconsiderable beast when it barks in your heart? What is deceit when it lies hid in a cunning mind? Is it not a fox? Is not the man who is furiously bent on calumny a scorpion? Is not the person who is eagerly set on resentment and revenge a most venomous viper? What do you say of a covetous man? Is he not a ravenous wolf? . . . . Nay, there is no wild beast but is found within us. And do you consider yourself as lord and prince of the wild beasts because you command those that are without, though you never think of subduing or setting bounds to those that are within you?'

'God thirsts to be thirsted for.'

[1] See *S. Grégoire de Nazianze* (Abbé Bénoît); *Les Quatre Premiers Siècles* (M. de Pressensé); *Tableau de l'Eloquence Chrétienne, au quatrième Siècle* (Villemain); *Mémoires pour servir à l'Histoire Ecclésiastique* (Tillemont).

St. Gregory Nyssen was a younger brother of St. Basil. He was educated at Cæsarea, and became a teacher of rhetoric, to the great regret of his family, who had in their hearts dedicated him to the Church. He then married; but the entreaties of his sister Macrina and his friend Gregory Nazianzus at length induced him to give up rhetoric and to devote himself to the service of God. He retired to a monastery in Pontus, where he remained some years. He afterwards became Bishop of Nyssa, in Cappadocia, and his zealous defence of the faith gave great umbrage to the Emperor Valens and the Arians. He was therefore deposed and banished, but on the death of Valens was restored to his diocese. Shortly after his return he was bowed down with grief by the death of his brother Basil, which was quickly followed by that of his sister Macrina, who had been to him as a mother. He was present in 381 at the second General Council, in which he took a prominent part and was recognised as one of the great theologians of that time. The concluding portion of the Nicene Creed is said to have been drawn up by him. He made the oration on the occasion of Gregory Nazianzus being raised to the episcopal throne of Constantinople. Both Gregory Nyssen and his sister Macrina were imbued with Origenism, and held the final restitution of all things.

ST. JEROME.

B. 331. . D. *circa* 422.

'The old serpent is slippery, and unless we keep out the head of suggestion he will get in his body of consent, and at last tail and all, and so a habit and habitation.'

'The idle word is that which profits neither him that speaks, nor him that hears.'

'Undertake some labour, that the devil may find thee always occupied.'

'Wouldst thou know why thou lovest not God? It is because thou rememberest not His benefits.'

'Know that then only hast thou given all to God when thou hast given *thyself*.'

'He is no true comforter who in the presence of grief groans not within himself, who knows not how to mingle tears with words, and whose inmost being is not moved by the anguish he comes to assuage.'

'Beware of the pride of humility; and having renounced the desire to attract by thy fine raiment, seek not to call forth attention by thy rags.'

'Desire rather to act Scripture than to write about it, to do rather than to say holy things.'

'Poisons are only given disguised in honey, and vices never deceive but when presented under the appearance of virtues.'

'Friendship should admit no suspicion; one must confer with one's friend as with another self.'

'When evil thoughts spring up, let them not grow, but take them at once and crush them like the little ones of Babylon against the stone, and that Stone is Christ.'

'That woman is deceived who imagines that she may forego work because, through the goodness of God, she has need of nothing. She must work even as others, but, if she would fulfil her task as a Christian, whilst her hands work, let her soul think of God—her hands and eyes on her task, her heart in heaven.'

'Christ is our Sanctification; Christ is our Redeemer and our Ransom; Christ is all, and whosoever will leave all for Christ will find all in Him, and can say, "*My portion for eternity is my God.*"'

'One contemns easily the things of time when death stares one in the face.'

'In giving all to God we have found more than we have left. What we leave is small; what we find is infinite.'

'It is a grand thing to live as one who must die, but it is a grander thing "to die daily," to die that we may live.

'The devil says, "Cast *thyself* down," because the voice of the devil, which is always calling men downwards, has power to *persuade*, but not to *compel* them to fall.'

'So take care of thy house and family that thou mayest bestow some time and leisure upon thine own soul. Choose for thyself some fit place unto which as unto a haven thou mayest betake thyself out of the great storm and tempest of

thy cares, and there appease and assuage, in tranquil solitude, the waves and billows raised by outward troubles. Let there be study of the Divine Word, mingled with prayer and solid meditation on eternal things, that by this leisure thou mayest balance all the businesses of the other time. But we say not this *to withdraw thee from thine affairs*, but that thou mayest learn, and there meditate, what an one thou oughtest to show thyself *in thine affairs*.'

St. Jerome was born at Stridon, on the borders of Dalmatia. His father, Eusebius, was rich, and, having given his son every advantage within his reach, sent him for further instruction to Rome, to study under Donatus, who was then the great teacher. He was educated for the law, and made rapid proficiency in classical learning and in eloquence. Roman life presented many temptations to the young and ardent spirit of Jerome; luxury, sensuality, and immorality were at their height; but the pursuit of pleasure soon palled upon him, and he resolved to renounce its fleeting enjoyments and lead a Christian life. He was baptised during the pontificate of Liberius, and from this time forth, having set his face heavenwards, he never looked back. He now departed on his travels through Gaul. At Treves his soul was further awakened; new aspirations arose within him, and the monastic life presented itself to his imagination as the only harbour of rest for the follower of Christ.

From Treves he proceeded to Aquileia, on the shores of the Adriatic, where he formed an intimate friendship with a priest of that place—Rufinus by name—a friendship of twenty-five years, broken at last by religious controversy. On his return to Rome Jerome gave himself up to the study of the Scriptures, 'comparing spiritual things with spiritual.' But, thirsting for complete solitude, he again

quitted Rome, and, directing his steps to the East, buried himself, when only thirty-one years old, in the deserts of Syria, where, 'amidst scorpions and wild beasts,' he subjected his body to the severest austerities, that he might bring it into utter subjection. He also set himself resolutely to the study of Hebrew, a task which he found most irksome and laborious; but if the seed was bitter the fruit was sweet, both to himself and to the Church in after years. From the heart of the desert the thoughts of Jerome often turned mournfully towards Rome and the depravity which reigned within its walls. In his letters to his friends he described in glowing colours how different was the peaceful seclusion of the desert life; he spoke of 'the clearer light poured in upon the mind, and how the soul, disentangled from earthly cares, winged her flight towards heaven.' These letters were received with enthusiasm in Rome, and induced many to follow him to the East. Amongst these, to the great joy of Jerome, was Rufinus, who, after spending some time in Egypt, finally founded a monastery on Mount Olivet. In the year 373 Jerome visited Antioch, and while there took priest's orders. In 379 the fame of Gregory Nazianzen drew him to Constantinople, where he remained three years under Gregory's guidance. He then returned to Rome with two Eastern bishops, Paulinus and Epiphanius, to attend a Council convoked by Pope Damasus. Jerome's great reputation for sanctity and learning procured him a reception worthy of his fame; he was at once selected by Damasus to assist him in conferences with the Eastern prelates, and, thus honoured by the Pope, his position in Rome was established. It was at this period that Jerome commenced his Biblical lectures—lectures delivered in the first instance at the request of Paola and some other Roman ladies, but which gradually drew together those

most distinguished for virtue and talent in Rome.[1] These lectures mark an era in Biblical history, for they were the means of bringing out clearly the absolute necessity of a revisal of the old rude, uncouth Latin versions then used in the Western Church. Jerome alone was felt to be competent to undertake this task, and to him Damasus entrusted the revision of the Latin Gospels from the original Greek text; the rest of the New Testament he but slightly corrected. This task of revision he performed in the space of two years, as well as a revisal of the Psalter from the Septuagint. The zeal and burning eloquence with which Jerome spoke, his stern rebukes of avarice, vanity, and effeminacy, joined to the known austerity of his own life, aroused many to forsake the pomps and vanity of the world and to follow a life of purity and devotion. But the words of the austere monk also awakened bitter enmity, and on the death of Damasus in 385, weary of the strife and animosity which assailed him, Jerome again quitted Rome, never to return, and retired to the East. He was followed in a short time by Paola and her daughter Eustochium, and by other holy persons who had attended his ministrations. After a pilgrimage throughout Egypt and the Holy Land, Jerome finally settled at Bethlehem, where a monastery was built for him and his pilgrims by Paola. Here with untiring energy he devoted himself anew to the study of Hebrew, and at the instigation of Paola commenced a translation of the Old Testament from the Hebrew into Latin.

But this work, which engaged all Jerome's powers of mind, was regarded with cold disapprobation by his friend Rufinus. In early youth both the friends had been warm admirers of the genius and acquirements of Origen; both

[1] The Church of S. Girolamo della Carità marks the spot where stood Paola's house in Rome.

had in later years freely quoted from his writings, and in the translation of the Old Testament from the Hebrew, on which Jerome was now engaged, he had carefully studied the 'Hexapla' of Origen, of which he had procured an exact copy from Cæsarea.

But whereas Jerome had discerned and rejected the errors of the great Alexandrian, Rufinus had blindly accepted them. Up to this time the two friends had freely conferred together 'as with another self'; but a change was now perceptible in Rufinus, whose visits to the monastery at Bethlehem became less frequent.

At this juncture the Egyptian Church was again torn by dissensions respecting the writings of Origen; some, with excess of zeal, insisting on his works being proscribed, others as loudly proclaiming the injustice of such a decree. The controversy soon spread to Palestine, and, to the dismay of the Christian world, Jerome, Rufinus, and John, Bishop of Jerusalem, were accused of Origenism. Jerome, with the natural vehemence of his character, at once repelled the calumny with indignation, but Rufinus and the Bishop maintained reserve, and the former scrupled not to stigmatise Jerome's denial as disingenuous and disloyal. The friendship of long years was succeeded by fierce antagonism and violent recrimination, and, although in 397 an outward reconciliation was effected, the wound was never healed.

The work which Jerome had undertaken in his old age in the translation of the Old Testament was stupendous, but he lived to complete it, after a labour of fifteen years (405); and this Latin translation of the Old Testament from the Hebrew, commenced without ecclesiastical sanction, and received with a torrent of reproach and hostile criticism, made its way, slowly but surely, and became in the course

of two centuries the *sole version authorised* by the Roman Catholic Church, and is known by the name of the *Vulgate.*

Jerome's death took place at Bethlehem,[1] where he was buried; but his body was afterwards removed to Rome.[2]

ST. AMBROSE.

B. 340. D. 397.

'Let us not require too much of others, but leave those to flutter like sparrows who cannot soar like eagles.'

'Tie your tongue, lest it be wanton and luxuriant; keep it within the banks; a rapidly flowing river soon collects mud.'

'He who rejoices in another's fall rejoices in the devil's victory.'

'They believe not who throng Him; they believe who touch. By faith Christ is touched; by faith He is seen.'

'Blessed are they that mourn. Blessed are they which do hunger and thirst after righteousness. As soon as I have wept for my sins I begin to hunger and thirst after righteousness.'

'How can he die whose food is Life?'

[1] The date of St. Jerome's birth is disputed, Baronius and Tillemont giving 342 and others 346. The Bollandists give 331. There is likewise a discrepancy with regard to the date of his death, but it is certain that this event took place after the capture of Rome by the Goths.

[2] See *Sainte Paule* (Abbé Lagrange); *Tableau de l'Eloquence Chrétienne* (Villemain).

St. Ambrose was born at Arles, a city on the banks of the Rhone, adorned with magnificent buildings, the ruins of which remain to this day to attest its former grandeur. The father of Ambrose was a Roman and of high birth. As Prefect of Gaul both Spain and Britain recognised his authority. It is said that he predicted the future greatness of his child when he was yet but an infant in arms. A swarm of bees settled on the young child as he lay asleep in his cradle in the open air. They swarmed upon his face, and even crept within his open mouth, but without inflicting a sting. The nurse was alarmed, and would have driven them off; but the father regarded this as an omen, and would not suffer them to be disturbed, but anxiously awaited the result. When at length the swarm flew high up into the air, leaving the child unscathed, he exclaimed in joyful accents, 'This child, if he lives, will become something great.' The death of his father left Ambrose at an early age to the care of his mother, who sent him to Rome and there provided him with an excellent education. His talents and eloquence soon attracted the notice of Probus, the Prefect of Italy, by whom he was gradually promoted till at length he became Governor of Milan. For five years he continued to occupy this post, but on the death of the Archbishop of Milan, Ambrose, who was now thirty-four years old, was, to his astonishment, chosen by public acclamation as his successor. In the crowded church, where Ambrose was attempting as governor to quell the tumult which had arisen as to the succession, a voice suddenly exclaimed, 'Ambrose is Bishop!' and the words were no sooner uttered than the whole multitude echoed the cry. This was regarded as a Divine direction, and Ambrose was forced to yield.

Totally unprepared for the office thus thrust upon

him, having, as he himself has said, 'to learn and to teach at the same time,' he nevertheless soon qualified himself for his episcopate. He at once divided amongst the poor the wealth he possessed, and was baptised, and henceforth his life was devoted to the good of the Church he had been appointed to govern. In Ambrose all episcopal virtues seem united, but his especial characteristic was the courage with which he defied what he deemed evil. This was exhibited in his bold refusal to permit the Empress Justina (herself an Arian) to appropriate any of the churches in his diocese for the use of the Arians; and when troops were sent to possess themselves of the basilica, they were met at the entrance by the Archbishop, whose eloquent remonstrances made these rude soldiers hesitate, and finally the command of the Empress was withdrawn. On another occasion he withstood the Emperor, the great Theodosius. He forbade him to enter within the sacred precincts of the cathedral, or to dare receive the Holy Sacrament, till he had performed public penance for the massacre of the people of Thessalonica; and when the Emperor ventured to plead that murder had been the crime of David, the Archbishop sternly replied, 'You have imitated David in his crime; imitate him, then, in his repentance.' The Emperor submitted to the penance, and to the delay of eight months enjoined by Ambrose, before his readmission to Holy Communion.

When the time prescribed by Ambrose had expired, Theodosius again presented himself. Prostrate and bathed in tears, he remained at the entrance of the sanctuary. He then rose, and approached the holy table to make his offering, after which he continued in the chancel. This was at once observed by Ambrose, who asked with surprise what it was the Emperor required. Theodosius humbly replied that he waited there for participation in the

Divine mysteries. On this the Archbishop sent him word that the chancel was reserved for God's priests and ministers. 'The purple made men emperors, but it did not make them bishops.' Theodosius at once withdrew, saying that it was not from pride that he had remained in the chancel, but because such had ever been his accustomed place in the church at Constantinople.

Some time afterwards, on entering the Church of St. Sophia, Theodosius was invited by Nectarius, who was then Archbishop of Constantinople, to take the chair of state in the choir, where he had been accustomed to sit in the midst of the clergy; but he drew back, saying, 'I know now my insignificance in the Church. I have been taught at Milan the difference between an emperor and a bishop; but no one here tells me the truth. I know no bishop deserving of the name but Ambrose.'

Ambrose abhorred all bloodshed, and the punishment of death for heresy was a grievous crime in his eyes. In all things he would have mercy and not sacrifice, the spirit rather than the letter; therefore, to redeem those who were made captives by the barbarians, he scrupled not to have the gold and silver vessels of the Church melted down to pay their ransom. 'These vessels were sacred, but human life was still more so. The blood of Christ had redeemed the souls of men. Should not the vessels which held that blood be used to redeem their bodies?'

The Te Deum was one among many of the hymns and antiphons which he is said to have introduced into the service of the Church, to stir up the devout minds of his people.[1] He died at Milan at the age of 57. When on his death-bed his friends besought him to pray that his life might be pro-

[1] In Milan the Scriptures are still read in the old version called 'Itala,' not in the Roman 'Vulgate.'

longed, but he replied, 'I have not so lived among you that I should be ashamed to live; and I do not fear to die, for we have a good Lord.'

It is St. Ambrose who has handed down to the Church the beautiful Roman tradition respecting St. Peter. The fury of the pagans in Rome had been excited against St. Peter by the discomfiture of Simon Magus, who, having given himself out to be 'the power of God,' attempted by the aid of magical art to ascend through the air, but fell ignominiously to the ground. This was attributed by the pagans to prayers offered up by the Apostle. The Christians in Rome implored St. Peter to quit the city, and thus preserve a life so valuable to the Church. He yielded to their entreaties, though against his own convictions. It was midnight, and he had reached the outer gate of Rome, when he beheld the well-known form of his Master entering the city by the same gate. 'Lord,' he exclaimed, 'whither goest Thou?' 'I go to Rome,' was the reply, 'to be crucified again for thee.'

Overpowered with contrition, St. Peter retraced his steps. He had understood the lesson contained in these words, and hastened to make known to the faithful the vision which had been vouchsafed to him. A short time elapsed, and he was seized and committed to the Mamertine prison. After some eight months of imprisonment in the dungeon which is still pointed out as that of the Apostle, St. Peter was led forth to be crucified, and glorified his Lord in his death.

It is said that St. Peter's wife suffered first, and, as she passed before him to the gate of death, he uttered these words: 'Remember the Lord!' [1]

[1] See *Mémoires pour servir à l'Histoire Ecclésiastique* (Tillemont); *Dictionary of Christian Biography*, article on 'St. Ambrose' (Rev. Llewelyn Davis); *St. John Chrysostom* (W. R. W. Stephens), p. 198.

ST. CHRYSOSTOM.

B. *circa* 345. D. 407.

'Vain glory is the one thief who steals from us the treasure laid up in heaven.'

'To be master of one's passions is true liberty.'

'Nothing ought to be better husbanded than time.'

'Utter nothing in preference to these words: "I thank Thee, Lord."

'There is nothing difficult if we are willing; nothing irksome if we give our minds to it.'

'*The weakness of God*,' says Paul, '*is stronger than men*.' For that Christianity is Divine is plain also from this consideration: How did it occur to twelve ignorant men to attempt such a vast enterprise? That they were timid and cowardly is shown by him who wrote of them, and who did not decline to tell the whole truth, nor endure to throw their faults into the shade; which is itself the greatest proof of the truth of his narrative. Whence was it, then, that they who, whilst Christ was alive, did not withstand the attack of the Jews, afterwards, when Christ had died and been buried, and, as ye say, had not arisen, nor spoken to them, nor infused courage into them, set themselves in array against the whole wide world?

'Would they not have said to themselves, "What means this? He had no power to save Himself, and will He stand up in our defence When in life, He did not defend Himself, and now that He is dead will he stretch out a hand to us? He Himself, when in life, did not even subdue a single

nation; and shall we, by uttering His name, convince the whole world?" Why, how could it be reasonable, I do not merely say to do this, but even to think of it? From all this it is plain that *unless they had seen Him risen, and had received the fullest demonstration of His power*, they would never have ventured on so great a hazard. Let us hold fast these two heads of the argument. *How did the weak overcome the strong?* and *How did it occur to them, being the men they were, to form such a plan unless they were enjoying the help of God as on their side?*'[1]

'A soul which stands beside the streams of Holy Scripture, and drinks of these continually, gathering into itself these waters, and the dew of the Spirit, will not be overcome by any troublesome circumstances; and whether illness, or reproach, or calumny, or insults, or mockery, or any slothfulness, or all the evils of the world beat down on such a soul, it easily keeps off the flame of painful feelings, *while it enjoys sufficient comfort from the reading of the Scriptures.* For neither grandeur of dignity, nor the weight of sovereignty, nor the presence of friends, nor anything else in life will be able to console a person in pain as the reading of the Divine Scriptures. Why is this? Because the former are perishable and corruptible, therefore the comfort they give is perishable also; but *to read the Scriptures is to converse with God.* Accordingly, when God comforts the lows-pirited, what earthly thing is able to plunge him into despondency? Let us then give attendance to the reading, not for two hours only, but continuously, and let each when he goes home take the Bible into his hands and enter into the meaning of what has been said, if indeed he means to enjoy the benefit of the Scriptures perpetually and sufficiently. For that "tree planted by the water-side" converses with the waters not only for two or three hours, but all day and night. It is this which makes that tree full of leaf, which makes it heavy with fruit,

[1] *Hom.* iv. on 1 Cor. See *Faith and Life* (Canon Bright).

even though no man waters it, since it stands beside the waters, it draws up moisture through the roots and diffuses benefit through its whole body as it were by channels. Even so, he that habitually reads the Divine Scriptures, and stands beside their waters, even though he have no one to interpret them, still through his habitual reading, as it were by roots, derives benefit in large measure.' [1]

'Virtues are like treasures; they must be hid to be kept: if they be exposed publicly, there is danger of losing them.'

'This present life is death, and death is life.'

'Forsake the publican's sins, but hold fast his humility. Avoid the Pharisee's pride, but neglect not his performances.'

'There is only one thing which is really terrible, there is only one real trial, and that is sin.'

'What, I pray you, is death? It is like the putting off of a garment, for the soul is invested with a body as it were with a garment, and this we shall put off for a little while by death, only to receive it again in a more brilliant form. What, I pray you, is death? It is but to go a journey for a season, or to take a longer sleep than usual. . . . Mourn not over him who dies, but over him who, living in sin, is dead while he liveth.'

'The Bible is the fountain for watering the soul.'

'The greatest action, and the most acceptable to God, is to entertain low thoughts of ourselves.'

[1] 'On the Beginning of the Acts,' *Hom.* iii. See *Faith and Life* (Canon Bright).

'The runner looks not to the spectators, but to the goal.'

'We prove God to be present at all the actions of our lives, even in our purchases and sales, when we are contented with an honest gain, and when we take no advantage of other men's necessities to advance the rate of our commodities.'

'Unclasp thy conscience before God, and show thy wounds unto Him, and of Him ask a medicine. Show them to Him that will not reproach but heal thee, for although thou hold thy peace He knoweth all.'

'As pearls are enclosed in shells, and hidden in the depths of the sea, so the Divine mysteries enclosed in words are lodged in the deep meaning of Holy Scripture.'

St. Matthew x. 16.—'"*Behold, I send you forth as sheep in the midst of wolves.*" While we are as the sheep we shall overcome, though surrounded by a thousand wolves; but if we become as wolves we shall be overcome, for the aid of the Shepherd is then away.'

'As the corn, if it be let lie for ever in the barns, is consumed, being devoured of the worm, but if it be brought forth and cast in the field is multiplied and renewed again, so also the spiritual word, if it be evermore shut up within the soul, being consumed and eaten into by envy and sloth and decay, is quickly extinguished; but if, as on a fertile field, it is scattered on the souls of the brethren, the treasure is multiplied to them that receive it and to him that possessed it; and as a fountain from which water is continually drawn forth is thereby rather purified, and bubbles up the more, but being staunched fails altogether,

so the spiritual gift and word of doctrine, if it be continually drawn forth, and if who will has liberty to share it, rises up the more, but if refrained by envy and a grudging spirit diminishes, and at last perishes altogether.'

St. John Chrysostom was born at Antioch, and educated under the eye of his widowed mother, Anthusa, whose early lessons sank into his heart and helped to form the future saint. The law was chosen as his profession, and he was placed in the school of Libanius, to study the art of rhetoric. So great was his eloquence that Libanius designed him for his successor, and loudly lamented when he was 'stolen away from him by the Christians.' Chrysostom's genius was soon acknowledged, and his early speeches as an advocate won the admiration of his hearers. But the gifts with which he was endowed were to be otherwise employed; the Divine seed had been sown in his heart when a child, and now evinced signs of life. His conscience began to demur at the customs at that time prevalent in the profession which he had chosen. To accept a bribe, 'to call evil good,' and to make the innocent appear the guilty—these were things which he now shrank from as base and dishonourable, and he determined to renounce the law and the brilliant career which it promised him, and to give himself up, like his friend Basilius, to a life of devotion. He was baptised, and but for the tears of his mother would at once have fled from the world and the temptations to which he felt himself exposed at Antioch. But her earnest entreaties prevailed. She implored him not to forsake her. When she was removed by death 'he would be free to embark on any sea he willed.' He obeyed her voice, and for two years his mother's home was his hermitage, where he dwelt in silence and seclusion, practising every species of

bodily mortification. On his mother's death he retired to the mountains near Antioch, and joined himself to a community of monks whose life was one of prayer and industry; but at length, thinking that by severer austerities he should be able to destroy the carnal nature, which hindered the influx of the Divine life within his soul, he withdrew to a solitary cavern, utterly shut out from his fellow men, and there—practising the most rigid asceticism—devoted himself to the study of the Scriptures. The hardships to which he had exposed himself for six years had told upon his strength, and, shattered in health, he was now forced, after two years spent in this cave, to return to Antioch. He resolved to dedicate himself to the service of the Church, and in 381 was ordained. His power as an orator was unrivalled, and perhaps his greatest renown was attained in 387, when, after an insurrection in Antioch, he gathered the people together, and by the persuasive force of his words held them back from further excesses. The homilies delivered by him at this time are considered among the most brilliant handed down to us.

For sixteen years he was known as the great preacher of Antioch, his eloquence having won for him the name of 'the Golden Mouth.' His fame had spread to other cities. Eutropius, the all-powerful minister of the Emperor Arcadius, had heard Chrysostom preach when on a visit to Antioch, and had named him to his master. On the death of Nectarius, Archbishop of Constantinople, Eutropius suggested Chrysostom as his successor, and a plot was secretly laid to steal 'the Golden Mouth' from the people of Antioch and to raise him to the vacant see. This could only be done by stratagem, through fear of an insurrection. Chrysostom was accordingly decoyed outside the city walls to visit the chapel of a martyr. Once there, he was seized

and, in spite of his entreaties and remonstrances, forcibly conveyed at a rapid pace, a close prisoner, to Constantinople. His consecration as Archbishop followed; his future enemy, Theophilus, Patriarch of Alexandria, taking part, though reluctantly, in his ordination. Vast multitudes crowded to hear the new Archbishop, whose renown had preceded him, and again at Constantinople he so enraptured his auditors by his preaching that in their enthusiasm they beat the pavement of the church with their swords, declaring him to be 'the thirteenth Apostle' and that 'they would rather the sun should not shine than that he should not teach.' In the words of Gibbon, Chrysostom, 'by his saintly life, his unbounded charities, and inexhaustible eloquence,' became the idol of the people; but his abhorrence of flattery and his censures of the rich aroused the anger of the Court and clergy, who perceived that his words were directed against their scandalous lives. To them, we are told, he became intolerable, 'even as a lamp burning before eyes inflamed.' The favour with which the Empress had regarded him was withdrawn; his strictures, she rightly conceived, reflected upon herself. The weak Arcadius was a mere puppet in her hands, as he had before been in those of his minister Eutropius. She had compassed the fall of the minister; that of the Archbishop was impending. Eutropius had thwarted her ambition, and, the arrogance of the upstart having become daily more obnoxious, he had been deposed, deprived of all his dignities, and driven with ignominy from the presence of the Emperor. Friendless and terror-stricken, he, who had deprived others of the right of asylum in the church, now fled to the church and claimed its protection. Chrysostom, who had often boldly rebuked and opposed the proud, unscrupulous minister, now as boldly refused to give him up, and undauntedly

maintained the right of sanctuary, a right which Arcadius was induced to respect through some gleam of compassion for the wretched outcast. Crowds gathered to the Church of St. Sophia on the following day; Chrysostom was to preach. He chose for his text, 'Vanity of vanities, all is vanity,' and as he uttered the words he caused the veil of the sanctuary to be drawn aside, revealing the crouching figure of the degraded minister, clinging with convulsive grasp to the altar, an illustration of his text which moved to pity even the most relentless, and for the time saved the life of the fallen favourite.

The saintly Chrysostom himself was now to be the victim. Some words uttered in one of his many exhortations against female vanity and the increasing luxury of the age were represented by his enemies as a pointed attack on the Empress. He had said 'the race of Jezebel is not extinct.' It was easy to construe this as an allusion to Eudoxia. She at once flew to the Emperor and demanded redress for the supposed insult.

Theophilus, the Patriarch of Alexandria, was on his way to Constantinople to answer charges made against himself, but at the instigation of the Empress a council of bishops, enemies to Chrysostom, was formed, Theophilus being placed at their head. The Archbishop refused to appear before such a synod, and demanded to be tried by an Œcumenical Council, as the only legal tribunal before which he could be called. His enemies, however, triumphed; Chrysostom was deposed, and the Emperor gave orders for his arrest. But his faithful flock kept watch over him night and day, dreading lest, through his love of peace, he should deliver himself up. The third day he eluded their vigilance, and, quietly surrendering himself to the authority of the Emperor, was removed by night from Constantinople. No

sooner was this known to the people than, filled with fury, they rose against his oppressors. A violent storm and earthquake which occurred at this juncture added to the alarm of the terrified Empress. Besieged in her palace, she had to promise that the banished Archbishop should be immediately recalled. Boats lit up by torches crowded the Bosphorus to meet him on his return, and the air resounded with psalms of praise from his friends as he was brought back in triumph to the city amid the joyful acclamations of the common people, who beheld in him their benefactor. He was at once conducted to the Church of the Apostles, there to give his benediction and return thanks. 'Blessed be the name of the Lord for ever! Blessed be God, who permitted the storm! Blessed be God, who hath dispersed it and wrought a calm!' These were some of his words. But although his enemy Theophilus took flight, and Chrysostom was confirmed in his see, the calm was to be of short duration. His enemies increased in number. He was again illegally deposed, but continued to preach in his church as before. The great Easter festival drew nigh, and, fearing an outburst of popular feeling in his favour, it was resolved to forbid him to preach. To ensure this he was removed by order of the Emperor from the church to his palace, and not suffered to leave it. On Easter Eve a crowd of worshippers thronged the Church of St. Sophia, but the seat of the Archbishop was vacant. Suddenly the doors burst open and soldiers rushed into the sacred edifice, forcibly ejecting all within its walls. The followers of Chrysostom were treated as heretics, hunted down, dispersed wherever they were found to congregate, and finally the Archbishop himself was banished to Cucusus, a remote spot in Armenia.

Before his departure he once more entered the church,

and bid farewell to a few of the faithful, bidding them obey his successor, 'if appointed by the common consent of all,' as they had obeyed him, and asking them 'to remember him in their prayers.' He then left the church privately, to avoid attracting attention, and 'they saw his face no more.' A successor was appointed, a persecutor of the flock. The cathedral was accidentally destroyed by fire, which was immediately laid to the charge of the followers of Chrysostom. Men were scourged and tortured, women fined, imprisoned, insulted; but, dauntless in courage and patience, they refused to hold communion with a pastor who was a false accuser of the brethren, and remained firm in their allegiance to the exiled Archbishop. His epistles drew forth deeper love and veneration, and for 'three years,' 'the most glorious of his life,' the deposed Archbishop continued to guide the consciences of his people. His malevolent foes determined to silence him by removal to a more desolate spot. He was ordered to Pityus, and to be removed there with all speed. With pitiless haste he was dragged by his guards towards this spot, on the eastern shore of the Black Sea, but death intervened and delivered him from their grasp. He died at a short distance from Comana, fever-stricken and worn out by hardship and fatigue. His body was buried in a small martyr chapel where he had lodged the night before his death, and where he was carried back to die. Here he uttered his last prayer and partook of the last Sacrament; and here it is said the martyr appeared to him and foretold his death, saying, 'Be of good cheer; to-morrow we shall be together.'

But this was not to be his final resting-place. His body was brought back after some years to Constantinople. Again was he met by a vast multitude bearing torches, who welcomed with acclamations the return of their beloved

Archbishop. Again was he borne in state to the Church of the Apostles. Eudoxia and Arcadius were numbered with the dead, but o'er the ashes of 'the Golden Mouth' now bent their son, the young Theodosius, grandson of Theodosius the Great, humbly imploring pardon for the wrongs inflicted on the saint by his parents. The name of Chrysostom was again held up to honour and 'praise among all people,' and it stands enrolled in the calendar of the Church as that of one of the greatest of her saints and preachers.[1]

ST. AUGUSTINE.

B. 354. D. 430.

'Let the good man love even the bad man from whom he suffers, that there be at all events but *one bad* man.'

'There is nothing so like the devil's child as he which oft chideth.'

'To seek God is to desire happiness, and to find Him is that happiness.'

'He will come to understand who knocks by prayer, not he who, by quarrelling, makes a noise at the Gate of Truth.'

'Good works are the most powerful language.'

'Each is filled according to the size of that vessel of faith which each brings to the Fountain.'

[1] See *Lives of the Fathers* (Cave); *Life of St. John Chrysostom* (W. R. W. Stephens); *Décline and Fall* (Gibbon); *Trois Ministres des Fils de Théodore* (Thierry).

'Man seeks by reading; he finds through meditation; he asks by prayer; he obtains through contemplation.'

'They who are the tares to-day may be the wheat to-morrow.'

'God would not permit evil to exist if He had not some greater good to bring out of it.'

'He will bow down His ear if thou dost not lift up thy neck.'

'When we pray we speak to God, but when we read God speaks to us.'

'Pride doth its own will, humility the will of God.'

'What is the fulness of faith? That Christ should not be believed merely as man, that Christ should not be believed simply as God, but *as man and God.* This is the fulness of faith; for the Word was made flesh, and dwelt among us.'

'Descend that ye may ascend, and ascend to God.'

'Let not the sheep abandon their skin because the wolves usurp it as a disguise.'

'In sleep is the image of death, and in awaking the image of the resurrection.'

'This is the very perfection of a man, to find out his own imperfections.'

'Faith in God cleanses the heart. But what faith? That which works by love.'

'Follow after charity, the sweet and salutary bond of souls without which the rich man is poor, with which the poor man is rich.'

'In the Old Testament is a veiling of the New; in the New an unveiling of the Old.'

'If thou hast always been good, be compassionate; if thou hast *ever* been bad, do not lose the recollections of it.'

'The garden of the Lord hath not only its roses, the martyrs, but also its lilies, the virgins; its ivy also, the wedded; its violets, the widows. Let no sort of people despair of its vocation; Christ suffered for all. With truth it is written of Him that "He would have all men to be saved and to come to the knowledge of the truth."'

Eph. iv. 25.—'"*Speak every man truth with his neighbour; for we are members one of another.*"

'He is thy neighbour who is with thee a child of Adam and Eve. We are all neighbours by the lot of our earthly birth, but brethren after another manner by the hope of an heavenly inheritance. Thou oughtest to deem every man thy neighbour, even before he be a Christian; for thou knowest not what he is with God; thou knowest not how God may have foreknown him. Sometimes he at whom thou scoffest as worshipping stones is converted, and worshippeth God perchance more devoutly than thyself, who wast but just now scoffing at him. There are then neighbours of ours, lying hid among these, who are not as yet in the Church; and there are those hid in the Church who are far from us. And therefore let us, who know not things

future, regard every one as our neighbour, not only by the lot of human mortality, whereby we came into this world under the same condition, but also by the hope of that inheritance, since we know not what he is to be who now is nothing.'

'The holy Stephen was being stoned, and as they stoned him on bended knees did he pray for his enemies and say, "Lord, lay not this sin to their charge." They were casting stones, not asking pardon; yet did he pray for them. I would thou wert like him. Reach forth. Why art thou for ever trailing thy heart along the earth? Hear; lift up thy heart, reach forward, love thine enemies. If thou canst not love him in his violence, love him at least when he asks pardon. Love the man who saith to thee, "Brother, I have sinned; forgive me." . . . If thou wilt not forgive him, it is thyself thou dost hurt, not him, for he knows what he has to do. Thou art not willing to forgive thine own fellow servant; he will go then to thy Lord, and say to Him, "Lord, I have prayed my fellow servant to forgive me, and he would not; do Thou forgive me." Hath not the Lord power to loose His servants' debts? So he, having obtained pardon from his Lord, returns loosed, whilst thou remainest bound. How bound? The time of prayer will come; the time *must* come for thee to say, "Forgive us our debts, as we also forgive our debtors;" and the Lord will answer thee, "Thou wicked servant, when thou didst owe Me so great a debt, thou didst ask Me, and I forgave thee. Shouldest not thou also have had compassion on thy fellow servant even as I had pity on thee?"'

St. Matthew vi. 6.—'"*Enter into thy chamber and shut thy door.*" What is, *Shut thy door?* Expect not from God such things as are without, but such as are within; "and thy Father which seeth in secret shall reward thee openly." Who is he that shutteth *not* the door? He who asketh much from God such things, and in such wise directeth all his prayers,

that he may receive the *goods of this world.* Thy door is open; the multitude seeth when thou prayest. What is it *to shut the door?* To ask that of God which God alone knoweth how He giveth. What is that for which thou prayest *when thou hast shut the door?* What "eye hath not seen, nor ear heard, nor hath entered into the heart of man."'

'We are money of God's mint; we are coin that has wandered far from the treasury. By our wandering the impress that was upon us is worn out; there is One come to *re*form us, because it was He that formed us. He too seeketh His own coin, as doth Cæsar his; therefore saith He, "Render unto Cæsar the things that be Cæsar's, and unto God the things that be God's"—to Cæsar the coin of the realm, to God your own selves.'

'As a lamp is not lit by itself, so also the human soul doth not give itself light, but crieth unto God, "*Thou shalt light my candle.*"'

The soul, when bound by the love of earth, hath as it were bird-lime on its wings. It cannot fly. But when purged from the sordid affections of the world, it extends as it were *its pair of wings*, and, freeing them from every obstacle, *it flieth upon them*—that is, *upon the two commandments of love unto God and our neighbour, for the soul riseth by loving.*'

'When the disciples were in jeopardy at the very point of being shipwrecked, they came to Him and awoke Him. *Christ arose and rebuked the winds and the waves, and there was a great calm.* So fares it also with thee. The winds enter thy heart, wherein thou art on a voyage, wherein thou art passing this life, like as it were a stormy and perilous sea; the winds enter, they stir up the waves, they trouble the ship. What are the winds? Thou hast

been reproached, thou art angry; the reproach is the wind, thine anger the waves; thou art in jeopardy, art setting thyself to answer, setting thyself to render railing for railing; even now the ship is nigh to be wrecked! *Wake the sleeping Christ.* For the reason why thou art tossed with waves, and preparing to render evil for evil, is that *Christ is asleep in the ship.* To wit, that *Christ is asleep in thy heart.* . . . If thou wake Christ . . . . then when Christ as it were awaketh in thy heart, what saith He? "*To Me they said, 'Thou hast a devil,' and I prayed for them.* The Lord is reviled, and *suffereth it*; the servant is reviled, and is *indignant!* But thou wouldest be avenged. What? Am I avenged?" When thy faith saith these things to thee, it is as it were a command given to the winds and waves, "and *there is a great calm.*"'

St. Augustine was born at Tagasta, in Africa. His mother, Monica, was a Christian, but married to a heathen, and one who remained a heathen long after his son's birth. When seventeen Augustine was sent to Carthage to complete his education; he led a dissipated life there and became a convert to the Manichean heresy, but prayer was made unceasingly for him by his mother. He taught rhetoric at Carthage, where he acquired a great reputation by his eloquence. He was, however, not learned in other tongues, knowing but little Greek and no Hebrew. Wearied of his life, he secretly determined to leave Carthage for Rome, where his talents soon made him distinguished.

From Rome he proceeded to Milan, whither he was followed by his widowed mother. She had already implored the Bishop of Carthage to speak to Augustine and refute his errors, but he had dismissed her, saying, 'Cease not to pray God for him. It is not possible that the son of

those tears should perish.' On reaching Milan Monica learnt from her son's lips that though he 'had not yet attained truth, he was rescued from falsehood:' 'he was no longer a Manichee.' She made no sign of exultation, but calmly replied that 'she believed in Christ that before she departed this life she should see him a Catholic believer.' St. Ambrose was then Archbishop of Milan, and Monica hastened to his church, and hung on his words, and 'loved him as an angel of God,' because through him her son had been brought to renounce heresy. One day, as Augustine sat in deep thought under the shadow of a fig tree in a garden on the outskirts of the city, he seemed to hear the tones of a child's voice, which said to him ever and again, 'Tolle lege, tolle lege,' and, taking up the book which lay on the ground, he found it opened at Romans xiii., and his eye fell on the 13th verse. Augustine read, and the power of the Lord was present to illumine his heart. He arose a new man, walking from henceforth 'not after the flesh, but after the spirit.'

The study of Plato had led him to discern the Divinity of the Word, but it was not till the writings of St. Paul were read that he learnt to rejoice with trembling 'and to adore Him who alone could heal the wounds of his soul. He had found in the works of Plato the majesty of God, and the necessity of union with Him to render man happy; he also found that the Word was of the same essence with the Father—equal with God, though not expressed in these terms—but he found not therein the humiliation and incarnation of the same Word, nor that humble piety and contrition of heart which are to be found only in Christianity.' But now all the darkness of doubt vanished, and he became a Christian, though with much still to learn. 'When I was young,' he wrote in after years, 'I approached

the study of the Holy Scriptures with acuteness of disputation and not with piety of enquiry; and thus by my moral perversity I closed the door of the Divine Scripture against myself; I ought to have knocked at the door, that it might be opened to me, but I made it more fast against myself, *for I presumed to seek with pride what none can find but by humility.*'

His conversion took place when he was thirty-two years of age. One year more and his mother died, her last request to him being—

'Remember me at the Lord's altar wherever you be.'

Augustine was baptised by St. Ambrose. After the death of Monica he returned to Tagasta, and, dividing all he possessed amongst the poor, retired for three years into complete solitude, to commune with his own heart and be still.

He became afterwards Bishop of Hippo. He died at the age of seventy-five, at a time when the city was encompassed on every side by the Vandals. He had refused to leave his post, and passed away in the third month of the siege.[1]

There is a beautiful legend told of St. Augustine. He was walking on the sea-shore, meditating on his work on the Trinity, when he beheld a little child attempting with a shell to empty the ocean into a hole which he had dug in the sand. Augustine rebuked the folly of the child, who replied, 'Is yours less, in deeming that you can comprehend in your finite capacity, or express to others, the unfathomable mystery of the Trinity?'

[1] *Confessions; Mémoires pour servir à l'Histoire Ecclésiastique* (Tillemont); *Church of the Fathers* (Newman).

ST. VINCENT OF LERINS.

D. 450.

'Deliver those same things which thou hast learned, in such sort that albeit thou teachest after a new manner, yet thou never teachest new things.'

'The religion of souls must imitate the progress of the human form, which in developing and growing with years never ceases to be the same in the maturity of age as in the flower of youth.'

'Believe what has been believed always, everywhere, and by everybody' ('Quod semper, quod ubique, quod ab omnibus creditum est').

St. Vincent was born at Goul, and in his early life was a soldier. He gave up the profession of arms and retired to the monastery of Lerins, founded by St. Honoratus, on an island in the Mediterranean near the French coast, which still bears his name. The monastery became famous as a school of learning and preparation for missionary work. St. Hilary of Arles was Abbot of Lerins before he became Bishop, and St. Patrick, the Apostle of Ireland, studied here. St. Vincent devoted himself to the welfare of the soul as the one great business of life. His writings are lost, with the exception of one, which is entitled 'Commonitorium adversus Hæreticos,' in which is the proverb quoted above, which has been regarded as a test of true Catholicity.

LEO THE GREAT.

D. 461.

'In Christ Jesus neither must humanity be believed without very Divinity, nor Divinity without very humanity.'

'He was in form as the infants whom Herod sought to slay; but He is the Lord of all, whom the wise men rejoice as suppliants to adore. When He came to the baptism of John, His forerunner, lest it should be hidden from sight that Divinity was concealed by the veil of the flesh, the voice of the Father thundered from heaven, and said, 'This is My beloved Son, in whom I am well pleased' (St. Matt. iii. 17).

'To Him whom, as man, the craft of the devil tempteth, to the same, as God, the services of angels minister. To be an hungered, athirst, to be weary, to sleep, is evidently human; but to feed five thousand with five loaves, and to give to the Samaritan woman living water, which whoso drank should never thirst, to walk the sea with unsinking footsteps, and to still the lifting up of the waves by rebuking the tempest, this without doubt is Divine. As, therefore . . . . it is not of the same nature to weep for Lazarus, a departed friend, and by the command of the voice to raise him from the dead, having rolled away the stone of the four-days' sepulchre; or to hang on the tree, and to turn day into night, and shake the elements; or to be pierced with nails, and to open the gates of Paradise to the faith of the thief:—so it is not of the same nature to say "I and the Father are One," and "The Father is greater than I."

'For albeit in our Lord Jesus Christ there is One Person of God and Man, yet *that* whence contumely is common to both, and *that* whence glory is common to both, differ. From our nature He hath the Humanity, which is less than the Father; from the Father He hath the Divinity, which is equal with the Father.'

Leo, called the Great, and a saint of the Roman Church, was of Tuscan origin, but a Roman by birth. He was educated in a seminary of the clergy in Rome. He early exhibited proofs of such intelligence and wisdom that his parents dedicated him to the Ecclesiastical life. When only an acolyte he was entrusted with the Papal letters to the African Bishops condemning Pelagius. On his return to Rome he entered upon the office of Deacon under Pope Celestine I. On the death of Sixtus III. (440), the successor of Celestine, Leo was chosen Pope. He was a rigid observer of the ancient canons, and caused them to be reverenced anew in the Church. He claimed to be 'supreme Head over the whole Western Church,' and this claim was recognised by the Emperor Valentinian in 445.

It was a time of great tribulation. Huns and Vandals were ravaging Italy, and at length, in 452, Attila, 'the scourge of God,' King of the Huns, advanced upon Rome. Leo went forth to meet him. He found Attila and his great host near Mantua, and by his eloquent representations induced him to retrace his steps to the Danube. Three years later Rome was taken by Genseric, King of the Vandals, but even then the intercession of Leo saved the city from utter destruction. He had a dispute with Hilary, Archbishop of Arles, who had boldly maintained the independence of the Gallican Church, and, as Metropolitan, had deposed the Bishop of Besançon for certain alleged irregularities. Proofs of the Bishop's misconduct had been brought before the Council of Orange, at which Hilary presided. Hilary came to Rome to confer with Leo—he came on foot in mid-winter, but the Pope, prejudiced against him, imperiously annulled all that the Archbishop had done, and put him under arrest. Hilary escaped from his guards, and returned to Arles, which so angered Leo that he deposed him from

his office.[1] Hilary refused to yield to the authority claimed by the Pope, and retained his dignity as Metropolitan till his death, four years after his return from Rome.

To Leo we owe many of the most ancient collects in our Prayer Book.[2] Canon Bright has said of him that, 'although by human weakness he was led to grasp at excessive authority, and, so far, left an evil example to his successors, yet by faith he confronted Attila and Genseric with a dignity which compelled their reverence; and by faith he so proclaimed the One Christ in Two Natures as well-nigh to justify the famous acclamation, 'Peter hath spoken by Leo.'

ST. BENEDICT OF NURSIA.

B. 480. D. 543.

'If thou art truly the servant of God be not bound by a chain of iron, but by the chain of Christ.'[3]

'Whatsoever good thing thou beginnest to do, first of all beg of God with most earnest prayer to perfect it unto the end.'

'Our life in this world is like the ladder which Jacob saw in his dream; in order to reach Heaven it must be planted by the Lord in a humbled heart. We can only mount it by distinct steps of humility and discipline.'

[1] *Mémoires pour servir à l'Histoire Ecclésiastique* (Tillemont).

[2] The 3rd Sunday after Easter, 5th, 9th, 10th, 12th, 13th, and 14th Sundays after Trinity are Leonine. See Canon Bright's *Ancient Collects*, p. 208, and Dean Goulburn on *The Collects*.

[3] The words quoted in this extract were addressed by St. Benedict in reproof to a hermit, who had chained himself to a rock. St. Benedict was never invested with the priesthood.

'Let the brethren exercise their zeal with fervent love; let them honour each other mutually; let no one follow what he judges needful to himself only, but rather what is useful to others; let them cherish fraternal love; let them fear God; let them love their abbots with sincere and humble charity; above all, let them prefer nothing to Christ, who shall lead us to eternal life.'[1]

St. Benedict was the founder of the Benedictines, the first of the monastic orders. He was born in the duchy of Spoleto, and was educated in Rome. At the age of seventeen he fled from Rome to escape from the temptations of the world, where his birth and talents promised him distinction, and hid himself in a cave some forty miles distant. From thence he retired to Subiaco. After some years of solitude and austerity he removed to Monte Cassino, where his virtues becoming known, and disciples gathering round him, a monastery was erected, which became the cradle of his order and celebrated throughout Europe.

Goths came to him and he instructed them. He induced men to forsake the worship of Apollo, and on the site of the temple dedicated to the heathen deity he established a Christian church. His sister Scholastica followed the example of her brother, and instituted a Sisterhood of the Benedictine order. St. Benedict's rule was simple and humane; he looked upon Obedience as the great work of life: the sacrifice of self—the surrender of the will, as necessary for the soul 'to establish itself fully upon God.' Idleness was forbidden; manual labour was imposed; and what he enjoined upon others he practised himself.

To the patient industry and care of the Benedictines, who transcribed and treasured the most precious writings of antiquity, the world owes much of its learning. By St.

[1] *Rule of St. Benedict.*

Benedict's rule strangers were to be received by the monks as seeing in them Him who was a Stranger in this world.'

ST. JOHN CLIMACUS.

B. 525. D. 600.

'Beware of losing in the high seas the riches which we have gained in port.'

'Detraction is a huge leech, which, hidden in the depths of a man's soul, sucks and draws out the life blood of Charity.'

'The simple expression of the publican, "God be merciful to me a sinner," was sufficient to open the flood-gates of the Divine compassion.'

'Faith furnishes prayer with wings, without which it cannot soar to Heaven.'

'Ask with tears; seek with obedience; knock with perseverance. For he who asks in this manner will receive; he who thus seeks shall find; and to him who is never weary with knocking the door will be opened.'

'Every one may know that we are true disciples of Christ, not when the demons are subject unto us, but when our names are written in the book of Humility.'

'As long as anger lives, she continues to be the fruitful mother of many unhappy children.'

'Humility is a Divine veil which covers our good deeds, and hides them from our eyes.'

'Nothing banishes from us the presence of the Holy Spirit sooner than anger.'

'As the prudent vintager eats only ripe grapes, and gathers not those which are green, so the eye of a wise man rests only upon the virtues in others; whereas the eye of the fool seeks only to discover in his neighbour vices and defects.'

'As darkness passes away at the approach of light, so all wrath and bitterness disappear from our souls when Humility sheds forth its sweetness and perfume.'

'*God is Love*, and he who would pretend to measure what God is, is like unto a blind man who would undertake to measure the sand at the bottom of the ocean.'

'The heart of the gentle is the throne where the Lord reposes.'

St. John Climacus was born during the reign of the Emperor Justin. The greater part of his life was passed on Mount Sinai, but before he had retired to this solitude he is said to have studied for the law, and to have acquired through his learning the name of 'Scholasticus.' At an early age he consecrated himself to the service of God; and adopted the Hermit life, making Mount Sinai his dwelling place.

At the advanced age of seventy years he was made Abbot of the monastery of Mount Sinai. His most famous work is entitled '*Climax*,' or 'Sacred ladder of Paradise.' Each of the thirty steps are virtues, to which Christians are bound to advance in succession; and the sacred number of the steps is in honour of those thirty years of our Lord's life

on earth, spent in retirement and preparation for His sacred ministry. Some years before the death of St. John Climacus he retired from the office of Abbot, and withdrew to his solitary cell, where he died.

ST. GREGORY I.,

SURNAMED THE GREAT.

B. 544. D. 604.

'The Heavens knew their Lord, and forthwith sent forth a star, and a company of Angels to sing His Birth. The Sea knew Him and made itself a way to be trodden by His Feet; the Earth knew Him, and trembled at His Dying; the Sun knew Him, and hid the rays of its light; the Rocks and Walls knew Him, for they were rent in twain at the time of His Death; Hell knew Him and gave up the dead that it had received. But though the senseless elements perceived Him to be their Lord, the hearts of the unbelieving Jews knew him not as God, and, more hard than the rocks themselves, were not rent by repentance.'

'No man can light the sacred fire in the heart of another, unless his own soul is thereby inflamed.'

'He who wishes to reach the highest place, must ascend by steps, and not by jumps.'

'The God-man gives man trust in God.'

'When we praise a wise man to his face, we afflict his ears and wound his heart.'

'The proof of holiness is not the power of working miracles, but *to love our neighbour as ourselves.*'

'Sin is first in suggestion, then in delight, and lastly by consent.'

'What are the pastures of Christ's sheep, but the inward joys of an ever-green paradise? It is the presence of God's countenance which makes the pastures of the elect.'

'"And it was so, when Elijah heard [the still small voice] that he wrapped his face in his mantle, and went out, and stood at the entering in of the cave." What is our cave but the dwelling place of our corrupt nature? . . . .

'But when we begin to take in something of the knowledge of the Divine Being, we, as it were, already stand "in the entering in of our cave;" for, though we cannot make perfect progress, ... yet, panting after the knowledge of the Truth, we already catch something of liberty. So, to stand at the entering in of the cave—forcing aside the obstruction of our corrupt nature—we begin to issue forth to the knowledge of the Truth.'

'Only a tranquil mind can elevate itself into the light of contemplation.'

Gregory I., surnamed the Great, was born in Rome, and was of noble birth. His mother Sylvia carefully sowed the good seed, which sprang up, and bore much fruit in after years. He was Prætor of Rome, and won the hearts of the people by his virtuous exercise of power. He had friends whom he visited among the Benedictines of Monte Cassino, and their words were not lost upon him, for they fell upon soil already watered by Divine Grace. The world, however, still retained its power over him. He would fain have served God and Mammon, but at length, casting away every cord which held him back, he gave himself unreservedly to

the service of God and became a monk. His own palace on the Cælian hill was transformed into the Monastery of St. Andrew under Benedictine rule, of which monastery he afterwards became Abbot.

He was thirty-five years old when he gave up the pursuit of worldly honour, and devoted himself to monastic life. He was sent as the representative of Pope Pelagius II. to Constantinople, where he formed a close friendship with Leander, Archbishop of Seville.

Mahomet, the future Prophet of Mecca, was in his twentieth year when Gregory the Great was chosen to fill the pontifical throne, vacant by the death of Pelagius II. from the plague.

As Pope, he still lived in monastic simplicity. He introduced the Chants which bear his name into the service of the Church. He repudiated all lordship over the Eastern Bishops, and spoke of them as his equals, while he at the same time resisted all assumption of supremacy on the part of the Patriarch of Constantinople (John the Faster), who had styled himself 'Universal Bishop,' saying, 'Away with words which puff up vanity and wound charity.' Over the Western Church, however, he maintained the supremacy claimed by his predecessors.

Gregory and Isidore of Seville gave a noble example of tolerance in protesting against compulsion being used towards the Jews in matters of faith.

Gregory strove to win them by gentleness, not by force, to Christianity, and the persecuted Israelites came to him to have their grievances redressed. He reprehended them with just indignation for the traffic in slaves which they are said to have carried on, and did all that was possible to put down this crying evil. To Gregory's abhorrence of this infamous trade England owes her *re*-conversion to

Christianity. The story is well known, how three fair English boys stood in the market-place in Rome, to be sold as slaves. And there passed by a Benedictine monk, who had compassion on them, and who asked the slave-dealer from whence they came, and what was their faith. The reply brought 'a deep sigh,' and instantly there flashed upon the mind of the monk a desire to convert their nation. Without a moment's delay Gregory went to the Pope, and requested permission to go and win these fair-haired pagans to the true faith. Permission was granted, and he started, but was recalled to Rome, and a delay of ten years intervened between this incident and the fulfilment of his design. He had then become Pope, and from the Benedictine Monastery of St. Andrew, from which as a monk he had himself started of old, he now sent forth Augustine and forty monks on the long-projected mission, which had for its sole aim the conversion of the Anglo-Saxon race, but from which have issued such mighty results to other nations besides our own.

In the year 597 Augustine came with all religious pomp to England. Immediately on landing, a procession was formed. A large silver cross was raised on high, and also a picture representing the Redeemer of Mankind, while with solemn chant they proceeded to the spot appointed by the Kentish King. The result of Augustine's interview with Ethelbert is well known. In the old British Church of St. Martin he was allowed to join in worship with the Queen and her Gallican Bishop; and at Whitsuntide in the same year, Ethelbert received baptism from Augustine, which was the signal for the baptism of his people.[1] But God had not left Himself without witness in these Isles: Christian churches yet

[1] See *Historical Memorials of Canterbury* (Stanley).

standing, and a few remaining Bishops and their Clergy, attested this fact to the Roman monk.

Persecuted by their Saxon conquerors, these Christians had been driven to seek shelter in Wales, and the western part of England; they now came forth from their hill country to hold council with Augustine and his Italian band, whom they were ready to greet as brethren.

Customs foreign to the Roman rule had forced themselves upon the notice of Augustine when in Gaul. And now, in this remnant of the old British Church, the same anomaly presented itself. Perplexed to find that where there was unity in faith there was diversity in ritual, Augustine had applied to Gregory for direction and guidance.

In his answer, Gregory bade him remember that he had assigned him no control over the Bishops of Gaul, and that if he, being only acquainted with the customs of the Roman Church, should find anything either in the Gallican or any other Church which might be more acceptable to Almighty God, he was carefully to make choice of the same, and sedulously teach the Church of the Angles, which was at present new in the faith, whatsoever he could gather from the several Churches. '*For things are not to be loved for the sake of places, but places for the sake of good things.*' 'Select therefore,' he said, 'from each Church those things that are pious, religious, and correct, and, when you have made them up into one body, instil them into the minds of the English for their use.'

Had Augustine followed this wise counsel there might have been union instead of feud between the two Churches, but the arrogance with which he treated the Seven British Bishops and their Clergy, when they met to confer with him, and the superior authority which he claimed, alienated them

at once, and they resolved not to accept him as Archbishop, nor to conform to Roman customs, but to adhere to the Gallican rule handed down to them by their fathers.[1] To this they remained steadfast, and it was not till after many a contest that Roman rule held the pre-eminence in these Isles.

Many of the Collects in our Prayer Book are taken from the Sacramentary of St. Gregory. His charities were unbounded—the poor were fed from his table before he would sit down to eat, and search was made for the suffering and infirm in every street in the city. Large sums were spent in redeeming captives, and even the sale of Church plate was permitted by him for such deeds of mercy.

To St. Gregory the Roman Catholic Church owes the

[1] In pre-Saxon times there were three British Archbishoprics—London, York, and Carleon (St. David's). Restitutus, Bishop of London, was present at the Council of Arles in 314; the Bishop of Arles having at that time spiritual rule over the whole of Gaul, in which jurisdiction Britain was included. 'The Saxon invasion (in 449) swept away both Christianity and Roman civilisation from the south and east of Britain, but in the west and in Ireland Christianity remained unsubdued.' The very year that Gregory was raised to the Pontifical throne (590) S. Columbanus, and a band of Celtic monks from Ireland, established themselves in Gaul, thus 'repaying their Gallican founders by becoming in their turn the strength and life of Continental Christendom.' Two monasteries were founded by them in the Vosges country, the one at Luxeuil (Luxieu), the other at Fontaines, and from thence they went forth as missionaries, spreading the glad tidings of the Gospel among the ignorant, and reviving the souls of the lukewarm. The British and Irish Churches both differed from Rome with regard to the Easter Festival, the tonsure, and other points. They maintained that they followed the practice of the East, handed down to them by their fathers, and 'some fragments of Eastern liturgies of a very early date have been discovered, which would seem to prove this.' They are said 'to coincide with what is known of the liturgy in the Church of Ephesus, over which St. John presided.' (See *Iona*, by the Bishop of Argyle; *Celtic Scotland* (Skene); *Christian Remembrancer*, vols. xlii., xliii.)

institution of 'the Stations,' he himself taking part in the solemn service. He died after much suffering, and is considered by Dean Milman 'one of the wisest and most humane of Pontiffs.'

ST. LEANDER.

D. 601.

'Seek not to fly away from that roof where the turtle-dove lays her young' (Ps. lxxxiv. 3).

'Lay thine old age to rest on the bosom of thy Mother Church, as thou didst sleep of old on the heart of her who watched over thine infancy.'

Leander was Archbishop of Seville, and through him and his brother Isidore the Goths were led to renounce Arianism, which had been dominant in Spain. Leander presided at the third Council of Toledo in 589, when, as a safeguard against the Arians, it was decreed by desire of King Recared that the Nicene Creed (with the Spanish addition of 'Filioque') should be recited in the daily service. Till then it had only been used on certain days. The 'Filioque' is said to have been first introduced into the Creed in 411, at the first Council of Bracara (*Bingham*). It was at the suggestion of Leander that Gregory the Great, when at Constantinople, commenced his commentary on the Book of Job.

ST. ISIDORE.

B. 570. D. 636.

'There is a Sacrament in the celebration of anything, when it is so performed that it be understood to signify somewhat which must be *spiritually* taken.'

'As man fell by listening to the serpent by an act of his own free will, so when Divine grace calls, man believes and is saved by voluntary conversion, by a free-will act of his soul. It is not therefore by force, but by freedom of action, that men are brought to the true faith.' [1]

'Strengthen your hearts in the love of Christ, the Son of God, and be not ensnared by the seductions of those who go round sea and land to make one proselyte.'

Isidore succeeded his brother Leander in the Archbishopric of Seville. He was the reviser of the Ancient Gothic or Mozarabic liturgy, which is consequently often called *Isidorian*, after him, though in fact 'the framework of this liturgy is probably coeval with the introduction of Christianity into Spain.' [2]

The name of Isidore has at times been confounded with that of an *unknown* Isidore, the author of the '*Decretals*'—writings professing to be Epistles of the earliest Bishops and acts of early Councils, which gave great privileges to the clergy, and immensely increased the power of the Pope of Rome, making him the lawgiver and judge, the one Bishop and Supreme Head of the whole Church. These Decretals

[1] The above passage is taken from St. Isidore's charge, delivered at the fourth Council of Toledo, against persecution of the Jews.

[2] Dr. Neale.

have long since been regarded by the learned as ignorant forgeries of the ninth century.

Isidore's well-known tolerance towards the Jews is in striking contrast with the intolerant un-Christian spirit of the age. Four years before Isidore's death, Mahomet, the false prophet of Mecca, had expired, and the faith he had promulgated, with its one gleam of truth—'There is but one God'—was acknowledged from the banks of the Euphrates to the shore of the Red Sea. He had proclaimed the sword to be the Key of Heaven, and by means of the sword, within fifty years of his death, Persia, Syria, and Egypt had fallen under Mahometan rule.

ST. AIDAN.

D. 651.

'Have you not been too harsh with your unlearned hearers? Should you not, like the Apostles, have fed them with the milk of Christian doctrine, till they could receive the full feast of our sublimer truths?'

Aidan was a monk of the Celtic Church, and belonged to the Monastery of St. Columba, in the Island of 'Hy,' 'Iona,' or 'Icolmkill'—by which names it is severally called—a small island of the Western Hebrides, which was at this time a centre of light and life to the Church.

The monastery had been founded by St. Columba in 563. He, with some other monks, had sailed from Ireland, and taken up their abode in this island. These Celtic monks were the missionaries of the sixth century. 'In little boats of skins, they made their way through the stormy sea to the most distant islands of the Orkneys, Shetlands, Färoe,

and even to Iceland, carrying the message of grace to these poor islanders.' Northern Scotland and Northern England owe their spiritual vitality to Celtic teachers. Aidan was one of those who succeeded Columba in his missionary work, and he became the 'Apostle of Northumbria.'[1]

He was sent with others of his fraternity to the Anglo-Saxon kingdom of Northumbria in the year 634. They came at the request of Oswald, the Northumbrian king, already converted to Christianity, who desired that his subjects should be instructed in the faith. Other Celtic monks had preceded him, but as yet little had been achieved. The words above quoted were addressed by Aidan, in meek and gentle tone, to one whose intemperate zeal had led him into fierce invective on the hardness of heart displayed by the Northumbrians in their rejection of the Gospel. But where the wrath of man had failed, the gentle persuasive voice of Aidan prevailed, and souls were won to Christ by the constraining power of Love. He could only speak to them at first in the Celtic tongue; but as he sat by the sea shore, expounding the things belonging to their salvation, Oswald, their king, sat at his feet, and interpreted his words in the Saxon tongue.

It is related that a certain priest, going on a voyage, asked for the prayers of Aidan for the safety of himself and his fellow voyagers. Aidan foretold that a tempest would overtake them; but, putting into his hands a flask of hallowed oil, he bade the priest remember to cast this upon the waters, to allay the violence of the waves. The storm arose, as he had predicted; the sailors sought to stay the ship by casting anchors into the sea. All was in vain; the peril was increasing; the loss of the ship seemed imminent, when,

[1] In the *Rule of St. Columba* there is this injunction: 'Thy measure of prayer shall be *until thy tears come.*

remembering the words of Aidan, the priest produced the flask and poured the holy oil on the raging sea. Forthwith there was a great calm, and the haven was reached in safety.

The missionary labours of Aidan and his brethren were crowned with success, and Christianity was established in Northumbria. Aidan became Bishop of Lindisfarne, or Holy Island—a small island on the Northumbrian coast near Bamborough—where he died, and the church of this place is dedicated to him. St. Chad was one of Aidan's disciples at Lindisfarne. He afterwards adopted the Roman ritual, and was consecrated Bishop of Lichfield by Theodore of Tarsus, Archbishop of Canterbury.

The Celtic Church, like the British, differed frome Rome in some of her usages. The time of celebration of Easter was a controverted point; but whilst Aidan lived, the holiness of his life, and the reverence he inspired, prevented any strife between the two Churches.[1] For a time it even seemed uncertain whether Celtic or Roman rule would have the supremacy in this country, but ultimately Roman usages were established, and the Celtic monks retired to Iona, to seek out other lands where their message would be received. In 'the fair fields of France, amidst the snows of Switzer-

[1] In the celebration of Easter, the Celtic Church was unwittingly at variance with both Eastern and Western usages. The Eastern Quatuor-decimans, as they were termed, kept the festival according to Jewish custom, *always on the fourteenth day of the month called Nisan, on whatever day of the week the fourteenth fell.* The Roman Church, *in contradistinction to the Jewish, never observed the fourteenth day, but the Sunday following the fourteenth, as the Easter festival.* At the Council of Nicæa in 325 a decree passed making this *the rule of the whole Church*; but the Celtic Church, which had been shut out from communication with either East or West, continued to keep Easter according to the ancient usage, *either on the fourteenth day of the month of March—if that day were a Sunday—or, if not, on the Sunday immediately following the fourteenth*, having no knowledge of the corrections which had been made in the Calendar of the Christian Church.

land, the cities of the Rhine, and the far Italian plains,'[1] their voice was heard, till again compelled to withdraw by the superior power of Rome.

In Germany, this power was wielded in the eighth century by the English monk Wilfrid, or Boniface, 'the Apostle of Germany,' whose devotion to Roman supremacy made him but too often transgress the law of Christian charity to his Celtic brethren.

VENERABLE BEDE.

B. 673. D. 735.

St. Luke viii. 21.—'They who hear the Word of God and do it, are called the Mother of our Lord, because they daily in their actions or words *bring Him forth as it were* in their inmost hearts; they also are His brethren, *where they do the Will of His Father*, who is in Heaven.'

St. Mark xv. 46.—'"*He bought fine linen, and took Him down, and wrapped Him in the linen.*" He who receives Jesus in a pure mind, wraps Him in clean linen.'

Acts i. 1.—'"*Jesus began both to do and to teach.*" Our Lord first *did* a thing—then taught it.'

St. Luke xix. 8.—'"*Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor.*" See here the camel, disencumbered of his hunch, passes through the eye of a needle.'

[1] See *Charge of Bishop of Argyle*; Bede's *Ecclesiastical History*; Archbishop Trench's *Mediæval Church History.*

'In the Resurrection everything shall be perfected. In the meantime it is a great thing to keep the field, and remain unconquered, though not discharged from war.'

'Let us consider the felicity of that heavenly habitation, of that city of which it is written that grief and sorrow and crying shall flee away.

'What can be happier than that life, where there is no fear of poverty, no weakness of disease; where none can be hurt, none can be angry; where none can envy, none can be impure; where none can be tormented with the desire of honour or the ambition of power. No fear there of the devil; no snares there of evil spirits; no terror there of hell; no death there either of soul or body, but a life blessed in the gift of Immortality. No discord there, but all things in harmony. All things in agreement; because there will be one concord of All Saints—one peace, and one joy. Tranquil are all things there, and quiet. Perpetual is the radiance there, not such as the sunlight which now is, but more glorious, and more happy; because that city "needeth not the light of the sun, *for the Lord God giveth it light, and its Brightness is the Lamb.* There *they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness* as the stars for ever and ever."'[1]

Bede is said to have been born at Jarrow, in Durham, and was the son of a poor herdsman. At seven years old he became one of the youthful scholars of Benedict Biscop[2]

[1] *Festival of All Saints.*

[2] Benedict Biscop was of English birth, and had been educated in the Celtic Church, but he afterwards attached himself to the Roman. He became a monk of the monastery of Lerins, and was a man of great piety as well as great learning. He was sent with Theodore of Tarsus to England by Pope Vitalian, on the appointment of Theodore to the Archbishopric of Canterbury in 669. Benedict Biscop laid out large sums in collecting books for his two Monasteries of Wearmouth and Jarrow, and was the great promoter of learning at that time in England.

(or St. Bennet, as he is often called), who founded the twin Benedictine Monasteries of Wearmouth and Jarrow. When Bede was about eighteen, Benedict Biscop died, and both monasteries, by Benedict's desire, were left under the rule of his friend and follower, the Abbot Ceolfrith, whose life has been written by Bede. At nineteen Bede was ordained, and from henceforth he never but once quitted the home which had sheltered him from his infancy. He was invited by Pope Sergius to Rome, but refused all invitations to quit his monastery. His attainments were great. He knew both Greek and Hebrew, and his knowledge extended to subjects far beyond the scope of most men; his daily delight, as he tells us, was 'to learn, to teach, or to write.' Such was his life—teaching not only himself, but the monks belonging to Jarrow, and finally becoming the great instructor of his nation, as he was the first to give the Anglo-Saxons the Gospel in their native tongue. He was also the historian of our Church, without whom we should know but little of the introduction of Christianity into our country.

To the wise influence of Bede over the mind of Egbert, his friend and disciple, the school of York, which afterwards became so famous, owed in all probability its foundation. Bede wrote to Egbert soon after his accession to the See of York, urging the necessity of reform in his diocese, and counselling him to translate the Creed and the Lord's Prayer into the Saxon tongue for the benefit of his people. The one only occasion on which Bede for a short while left Jarrow was the year before his death, to visit Egbert at York, and give him further counsel. His health soon after this failed, and he told those about him that 'death was drawing nigh, and that he desired to depart and be with Christ.' Throughout his illness he would never allow any-

thing to deter him from keeping the p scrib ed hours of prayer, saying, 'What will the angels say if they find me not there with the brethren?'—so persuaded was he that angels and archangels, and all the company of Heaven, joined in the public service of the Church on earth.

He died on the Eve of Ascension Day. His dying moments were spent in dictating to one of his scholars an unfinished sentence in his translation of St. John's Gospel into the Saxon tongue. He had reached the sixth chapter, and felt that the hand of death was upon him, but still he painfully laboured on, and bid Cuthbert, the young monk, 'write fast.'

'It is finished,' said the youth. 'Thou hast said the truth'—'*Consummatum est*,' was the reply of the aged saint. 'Now place me where I have been wont to pray.' He was laid down on the pavement of his little cell, and immediately breathed his last, whispering forth, 'Glory be to the Father, and to the Son, and to the Holy Ghost.' The Collect in our Prayer Book for the Sunday after Ascension Day is derived from an 'old Vesper antiphon of the Ascension, which flowed from the dying lips of Bede.' These are the words before they were unhappily changed in character by the revisers of our liturgy, who made this Collect an invocation to the Father instead of to the Second Person of the Trinity: 'O Glorious King, Lord of all Power, Who triumphing this day didst ascend above all the Heavens; do not forsake us orphans; but send down upon us the Spirit of Truth, which was promised to us by the Father. Hallelujah!' When he came to those words, 'Do not forsake us,' he burst into tears. The same Cuthbert relates that he 'never saw with his eyes nor heard with his ears any man so earnest in giving thanks to the Living God.'

There is a beautiful legend regarding the appellation 'Venerable,' which is always prefixed to his name. It is said that after Bede's death one of his disciples was composing an epitaph to his memory, and had got as far as these words,

Hac sunt in fossa Bedae . . . ossa.

A word was lacking to complete the measure, but none occurred to him. He retired for the night, and in the morning, when he rose, he found that in the vacant space an angel hand had traced the word 'Venerabilis.'[1]

[1] Bede's *Ecclesiastical History*, with Life by the Rev. J. A. Giles (see *note*, p. 18); Dean Goulburn on *The Collects*; Blunt's *Annotated Book of Common Prayer*; Professor Stubbs' article on 'Bede,' *Dictionary of Christian Biography*.

END OF FIRST PERIOD.

EIGHTH TO SIXTEENTH CENTURY.

ALCUIN TO JOHN REUCHLIN.

'The ages are not dead, they cannot be:
If we listen they will speak to us.'

Friendship of Books (Rev. F. D. MAURICE).

'Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on for ever:
"Glory to God on high! on earth be peace,
And love towards men of love—salvation and release!"'

KEBLE, *Christmas Day*.

'Questa è tutta la vita beata: intender Dio e amarlo!'

SAVONAROLA.

ALCUIN.

B. 735. D. 804.

'The brightest gem in the Crown of Honour is Humility.'

'It is one thing to possess the world; it is another to be possessed by it.'

'To perform good works without Humility is to carry dust in the wind.'

'Be little in thine own sight that thou mayest be great in the eyes of God. Thy worth will be the more esteemed by God, the less it has been esteemed by thee.'

'The first step in Humility is to listen with patience to the Word of God, to keep it in faithful remembrance, and obey it with cheerfulness; for Truth departs from those minds which are devoid of Humility.'

'Jesus wept; for He was the Fountain of Pity. He wept in His human nature for him whom by His Divine nature He was able to raise again.'

'Remember always that thy mouth ought to be the trump of God, and thy tongue to all a herald of Salvation.'

'Whosoever is not humble and gentle, in him the grace of the Holy Spirit cannot dwell. Even God humbled Himself for our salvation, that all men might be ashamed of pride.'

'Recollect that Christ suffered for thee, and fear not to speak in His behalf. Through love for thee He hung on the cross, transfixed with nails, and wilt thou through fear of man be silent?'

Alcuin was born in the same year that Bede died. He was educated in the Cathedral School of York, under the eye of Archbishop Egbert, who was himself a pupil of Bede, and who foresaw the future greatness of Alcuin. Of this school Alcuin afterwards became master, and so great was his reputation for learning that many foreigners resorted to him for instruction in Greek and Latin and Hebrew. Unlike Bede, Alcuin travelled abroad, visiting France and Italy. He was protected by Charlemagne, who welcomed the learned to his court, and who employed him in establishing schools in different parts of his dominions. Foremost amongst these was the Palatinate School of Aachen, from which sprung the University of Paris Charlemagne himself, with his children and courtiers, became the pupils of the great English scholar, who, it has been said, 'made war alike against ignorance and heresy.' After spending eight years abroad Alcuin returned to England, but only for a short period; when, having obtained the consent of his King and his Archbishop, he bade farewell to York and rejoined Charlemagne, never to see again his native country.

Alcuin was not only the instructor of Charlemagne, but also his counsellor in affairs of state. In 780, war with

Offa, King of Mercia, was averted solely through his influence; and again, at a later date, it was Alcuin who urged Charlemagne to assume the Imperial Crown as a duty he owed to mankind, and a dignity befitting his great name.

Alcuin was Abbot of St. Martin at Tours, where he died and was buried in 804. Two years before this, the Emperor had confided to him the task of revising the 'Vulgate'—a task which Alcuin successfully fulfilled. He preached tolerance, saying, 'Baptism may be forced, Belief cannot.' He likewise rebuked the rapacity of those sent by Charlemagne to convert the Saxons, and bid them 'Learn from the example of the Apostles to be Preachers and not Plunderers.' Rabanus Maurus, afterwards Archbishop of Mentz, was the most celebrated of his pupils.[1]

RABANUS MAURUS.

B. 776. D. 856-7.

'They smite the head of Christ with a reed who speak against His Divinity, and endeavour to maintain their error by the authority of Holy Scripture, which is written with a reed.'

St. Matt. xxviii. 4.—'Those who had not the faith of love were shaken with a panic-fear: and they who would not believe the truth of the Resurrection became themselves *as dead men.*'

St. Matt. xxii. 11.—'*And when the King came in to see the guests, He saw there a man which had not on the wedding garment.* We may understand Charity by the

[1] See *Œuvres de Capefigue*, 'Charlemagne.'

marriage garment, for he indeed enters into the marriage, but enters it not with a marriage garment, who, being present in the Church, has Faith but not Charity. For Charity is rightly called the marriage garment, because our Founder had this in His heart when He came to the marriage of the Church whom He was to associate to Himself. For it was the effect of the love of God alone, that His Only Begotten Son united the hearts of the chosen sons of men to Himself. Wherefore also Christ says in St. John, "God so loved the world that He gave His Only Begotten Son for us." Since then He came to men by Charity, He taught us that this same Charity was the marriage garment. Every one of us who, being placed in the Church, has believed in God, has already entered into the marriage, but he has not come with a marriage garment if he does not guard the grace of Charity.'

St. John i. 15.—'"*He who cometh after me is mightier than I.*" As though the Baptist had said, "I indeed am mighty to invite to repentance, He to forgive sins; I to preach the Kingdom of Heaven, He to bestow it; I to baptize with water, He with the Spirit."'

Rabanus, or Ilrabanus, Maurus Magnentius was born at Mayence, and was placed by his parents when quite a child in the monastery of Fulda,[1] to be there educated. He embraced the monastic life. In 801 he was ordained deacon, and the following year was sent to Tours to study under Alcuin, who gave him the surname of Maur, it being customary among the learned in those days to add another name to their own. From Tours Rabanus returned to Fulda, and became head of the school in the monastery. He was a man of great learning and mental power. He had acquired

[1] Fulda was founded by St. Boniface, 'the Apostle of Germany,' who was English by birth, in 746.

a knowledge both of Hebrew and Greek, as well as of Latin, and his school became renowned from the scholars which it produced. In 814 he became priest, and underwent at this period of his life many trials from his abbot, who, possibly from jealousy of his fame, deprived him of his books and journals. After this Rabanus visited the Holy Land, and on his return to Fulda found that a new abbot had been appointed. He recommenced his lectures, and finally (in 822) became abbot of the monastery, 'which he raised to its highest pitch of reputation, enriching the library with one of the *first* collections of books then existing in Europe.'[1] In 847, when seventy years of age, he was elected Archbishop of Mayence. Two great controversies disturbed the Gallican Church at this period—that on the Holy Sacrament, and that on Predestination. Rabanus Maurus pronounced Transubstantiation to be 'a recent and novel opinion,' and with him were agreed Scotus Erigena and Ratramn.

The other controversy, on the doctrine of Predestination, ended in the condemnation and imprisonment of Gottes-chalcus, the unhappy author of the schism. His views were pronounced heretical by Rabanus in a Council held by him at Mayence, but on both these subjects of dispute the Church was divided in opinion. Rabanus wrote several commentaries on the books of the Old and New Testament, and in succeeding ages his authority was of so great weight that St. Thomas Aquinas is said to have been greatly guided by his expositions. He is described as 'the first theologian of his age'; 'the great preceptor of Germany and France,' whose genius and extent of learning far exceeded that of any one in this century.'

[1] *Mediæval Preachers*, Dr. Neale.

JOHANNES SCOTUS ERIGENA.

D. 895.

'Nothing else is to be desired except the joy which comes from Truth, which is direct; and nothing else is to be shunned except His absence, which is the one and sole cause of eternal sorrow. Take from me Christ, no good will remain in me, and no torment affright me. The loss and absence of Christ is the torment of the whole rational creation, nor do I think there is any other.'

'Blessed in the sight of the Lord is the death of His saints: that is, Precious is the passage of purified saints into the intimate contemplation of Truth, which is the true blessedness and eternity.'

'Assuredly the Divine clemency suffereth not those who piously and humbly seek the truth to wander in the doctrines of ignorance, to fall into the pits of false opinions, and to perish in them. For there is no worse death than the ignorance of Truth, no deeper whirlpool than that in which false things are chosen in place of the true, which is the very property of error. . . . Wherefore we ought continually to pray and to say, "God our Salvation and Redemption, Who hast given us Nature, grant to us Grace. Manifest Thy light to us, feeling after Thee, and seeking Thee in the shades of ignorance. Recall us from our errors. Stretch out Thy right hand to us weak ones who cannot, without Thee, come to Thee. Show Thyself to those who seek nothing besides Thee! Break the clouds of vain phantasies which suffer not the eye of the mind to behold that Face of Thine, though it is invisible, *which is their Rest*, the end beyond which they crave for nothing.'[1]

[1] See *Moral and Metaphysical Philosophy*, Rev. F. D. Maurice.

Johannes Scotus Erigena was a deep thinker of the ninth century, who in his teaching foreshadowed in some measure that of the early Schoolmen. Nothing positive is known as to the date or place of his birth. He is said by some to have been a native of Scotland, while others regard him as an Irishman, endowed with the ready wit of his countrymen. He was a man of great learning, who had travelled much and was well acquainted with the Greek and Oriental languages. He visited France, and resided for some time at the court of Charles II. (the Bald), where his keen wit and sound wisdom made him a welcome guest oftentimes at the table of the French king. He incurred the displeasure of the Pope, by opposing the new dogma of Transubstantiation, and, being accused of Pelagianism, owing to his denial of the doctrine of Predestination, he withdrew to England, and taught Philosophy at Oxford. From thence he retired to the Abbey of Malmesbury, where he is supposed to have been cruelly murdered by his scholars at the instigation of some monks.

RATRAMN.

806-870.

St. John vi.—'"*It is the Spirit that quickeneth; the flesh profiteth nothing.*" Christ saith that the flesh profiteth nothing, as those unbelievers understood it; but otherwise it giveth life, as it is mystically received by the faithful. And why so? He Himself declareth, saying, "It is the Spirit that quickeneth." Wherefore, in this mystery of the Body and Blood, it is the *spiritual* working that giveth life, without which working these mysteries avail nothing; they may feed the body, but cannot feed the soul.'

1 *Cor.* x. 4.—'The manna which was given to the people from Heaven, and the water which flowed from the

rock, had a corporeal existence, and were meat and drink for the bodies of the people; yet the Apostle calleth that manna and that water spiritual meat and spiritual drink. How so? Because in those corporeal substances the spiritual power of the Word was contained, which was meat and drink to the souls rather than the bodies of believers. And although that meat and that drink foreshowed the mystery of the Body and Blood of Christ, who was to come, which the Church now celebrates, yet St. Paul affirmeth that our fathers did eat the same spiritual meat and drink the same spiritual drink.

'Perchance you ask, What same? The very same which at this day the company of the faithful eateth and drinketh in the Church.'

. . . . . .

'"For they drank of that spiritual Rock that followed them, and that Rock was Christ."

'In very deed this is wonderful, since we cannot comprehend its depth, nor weigh its value. He had not as yet assumed man's nature. He had not as yet tasted death for the salvation of the world. He had not as yet redeemed us with His Blood; and still our fathers in the desert, by means of that spiritual meat, and that invisible drink, did eat His Body and drink His Blood, as the Apostle testifieth when he saith, "Our fathers ate the same spiritual meat and drank the same spiritual drink." Here we must not inquire how that could be done, but must believe that it was done. For He who now in the Church by His Almighty power spiritually changeth bread and wine into the flesh of His Body, and the stream of His own Blood, at that time too wrought invisibly, so that the manna, which was given from Heaven, and the water, which flowed from the rock, became His Body and Blood.'

Ratramn, or Bertram (for he is called at times by both names), was a devout and learned French monk of the Abbey of Corbie. He afterwards became Abbot of

Orbaix. Controversy was rife in the Gallican Church during the ninth century. Great disputants, such as Rabanus Maurus, Scotus Erigena, Hincmar, and Ratramn, fought in the theological battles which marked the reign of Charles the Bald. In the year 840, Paschasius Radbert, Abbot of Corbie and a theologian of no mean repute, startled the Church by a treatise on the Holy Eucharist, in which, for the first time, was formulated the *doctrine of Transubstantiation*, without mention, however, of this name, which it received some centuries later from Pope Innocent III., when he constituted it an article of faith.

Ratramn, whose reputation for learning was well known to Charles, was instructed by him to refute the new dogma propounded by the Abbot. During the first eight centuries of Christianity, no controversy had arisen regarding the teaching of the Church in the Holy Eucharist. No authoritative definition of faith on this point had been put forth by the early Fathers, and no Council had prescribed the mode or manner in which the faithful were to receive the blessed gift bestowed. The reality of the Divine Presence in the sacrament had been acknowledged by all from primitive times, but the *manner* in which Christ is present had been left undefined, to be discerned and apprehended according to the capacity and measure of individual faith. In an evil hour for the Church, Paschasius Radbert determined to solve and reduce to a dogma this great mystery of faith. Loud and harsh was the discord which ensued. Hincmar, Archbishop of Rheims, defended Paschasius; Rabanus Maurus and Scotus Erigena supported the views of Ratramn, whose treatise has for us not only a theological but a national interest. It was embodied in a Saxon Homily by Ælfric—a Benedictine monk, Abbot of St. Albans and Malmesbury, and afterwards Bishop of Wor-

cester—and this Homily having received the sanction of Sigeric, Archbishop of Canterbury, was yearly read to the Anglo-Saxon communicants before celebration on Easter Day. Transubstantiation therefore was not a doctrine of the English Church before the Conquest, and was not made a dogma till long after.[1]

Ratramn's treatise also played an important part at the time of the Reformation. It fell into the hands of Ridley, in the last year of the reign of Henry VIII. Ridley, then living in retirement, carefully studied its contents. 'It pulled him by the ear,' he tells us, and proved to him the unsoundness of the Romish doctrine. Cranmer then read it, and together with Ridley rejected the teaching of Rome respecting the Eucharist; and in 1549 our first Reformed Communion Service was issued. In 1555, when Ridley was brought before his accusers at Oxford, he referred to this treatise of Ratramn, in confirmation of his assertion that Transubstantiation was not the true ancient Catholic faith.[2]

[1] *Ecclesiastical History*, Mosheim.

[2] The doctrine of Transubstantiation was not recognised by any Council of the Church until the time of Innocent III. (1214–15), when in the fourth Lateran Council this new dogma and auricular confession were both made binding on all as 'Articles of Faith.' The Church of England, *with the exception of one single diocese*, never ratified this decree regarding Transubstantiation *until the time of Wycliffe*, when it was adopted by Convocation for the purpose of condemning him, he having denied that Transubstantiation was held by the Early Church. *Poer, Bishop of Salisbury, alone had adopted it in* 1217. See *Christian Remembrancer*, No. lxxxii.

PETER DAMIANI.

B. 1007. D. 1072.

'"If any one will come after Me, let him deny himself, and take up his Cross and follow Me." "*If* any one," saith He. Listen to a counsel, not a precept. For if it were such a precept that we must obey it whether we would or not, we might look for perpetual trouble; but when He saith, "IF—*if any man will follow Me*," He has put it in *our own* power whether we will keep the same course or not. A mighty labour, indeed; but an incomparable reward. "*After Me*," He saith. We must go *after* Him, because He is the Truth, that we may not be deceived; *through* Him, because He is the Way, that we may not err; *to* Him, because He is the Life, that we may not die. "I," saith He, "am the Way, the Truth, and the Life." It follows, "*Let him deny himself.*" Our first parent, when he had been circumscribed by prefixed limits of obedience, roamed forth into the open country of an evil liberty. He had it in command to prefer the Will of his Creator to his own; bu using, or rather abusing, his own will, when he desired to make himself happy, he destroyed himself. Driven, therefore, from that happy inheritance, he obtained *exile* for a *country*, *death* for *life*, *ignominy* for *glory*. If thou wouldest, therefore, return to thine inheritance, *deny thine own will.*'

Peter Damiani was born at Ravenna. He was the youngest of his family, and was brought up under the care of a brother, whose name, Damian, he, out of affection, attached to his own. He entered the monastery of Fonte Avellano, in Umbria, and, in course of time, became Abbot of this house. He made every effort to reform abuses and raise the clergy from the laxity of morals which then disgraced the Church. 'In an age horribly depraved he made

himself conspicuous for the firmness with which he resisted, and the boldness with which he exposed, its crying abominations, and the determined vigour with which he attacked the then almost universal prevalence of Simony.'[1]

He became Cardinal Bishop of Ostia and the right hand of the Court of Rome. Hildebrand, afterwards Gregory VII., was virtually its head, and in Damiani he found an ardent coadjutor in the work of reform in the Church. One of the first changes which he resolved upon was the enforced celibacy of the secular clergy—a rule which, though introduced in the fourth century, had never met with perfect obedience, and which had at this time fallen into complete neglect. The strong will of Hildebrand triumphed, in spite of long and violent opposition, and the celibacy of the clergy became the rule of the Roman Church under his Pontificate as Gregory VII.

The final schism between East and West had taken place; —everywhere there was conflict and discord, everywhere depravity; and Damiani, weary with the struggle, resigned his Episcopate. The burden was greater than he could bear, in these evil times, and he retired to his former life of a simple monk.

LANFRANC.

B. 1005. D. 1089.

'The soul of a believer is a true temple of Christ. Even in the smallest things do thou act cautiously, for it is not a slight matter in a man to neglect even that which is least. Evil spirits insinuate wicked thoughts into a mind unoccupied. Everything which by blandishment or secret excitement allures the mind, reject.'

[1] *Mediæval Preachers*, Dr. Neale.

'Eat without repletion, drink without inebriety, then thou wilt not be ensnared by luxuries when they are present, nor wilt thou desire them when they are absent.'

Lanfranc was born at Pavia. He studied at the school of that city, and at many of the Italian universities. He devoted himself to the law as his profession, but political troubles arose, and he determined to cross the Alps and visit France. In 1039 he opened a school at Avranches in Normandy; crowds attended his lectures—'Lanfranc taught as none had taught there before,' and his fame spread far and wide. Hitherto he had lived for his intellect; now the thought of his soul stirred within him, and deep religious convictions took hold of him. 'The love of the light eternal flashed into his mind, and the love of true wisdom entered his soul.' He determined to devote himself to the service of God alone, and suddenly withdrew from his school that he might free himself from all earthly distraction. As he was threading his way through the mazes of a forest near Rouen, he was attacked by robbers, who left him naked and bound to a tree in the heart of the forest. Lanfranc prayed to God in his sore distress, and relief came. Some travellers heard his cry and released him, directing him to the Monastery of Bec. He was at once received as a brother by the Abbot Helduin, who had founded the monastery on his own estate. The monks lived in a few poor huts, and manual labour and devotion occupied their day. Helduin was unlettered, and had begun to long for instruction; he therefore blessed God for the arrival of Lanfranc, who became the instructor of the community, whilst a learner himself at the foot of the Cross. After three years of seclusion, Lanfranc's name was again noised abroad, and men flocked to hear the

holy monk as they had gathered around the schoolmaster at Avranches. A large monastery now rose in the place of the huts, and Lanfranc became Prior. Duke William of Normandy sought him out, and despatched him to Rome to obtain the consent of the Pope to his marriage with Matilda. The consent was obtained on condition that they should build and endow two abbeys. The 'Abbaye aux Hommes' and the 'Abbaye aux Dames,' at Caen, owe their erection to this condition.

Lanfranc 'loved to be with books rather than men,' but Duke William forced him to leave Bec, and become Abbot of his new monastery. In 1067 he was made Archbishop of Rouen. He declined the See of Canterbury, when offered to him in 1070, but the urgent entreaties of Queen Matilda and her son Robert (Lanfranc's pupil) induced him to yield a reluctant consent. He rebuilt the Cathedral of Canterbury, which had been burnt down. He refused to press celibacy on the clergy, and boldly held his own with the Pope, though that Pope was Hildebrand (Gregory VII.). Lanfranc was devoted to the King, and served him faithfully in civil affairs, while his governing influence over him was remarkable. The Archbishop died at Canterbury, 1089, having two years before anointed Rufus king, by command of the dying Conqueror.[1]

ST. BRUNO.

B. 1030. D. 1101.

'Fortitude is not of the body, but is a constancy of soul, wherewith we are conquerors in righteousness, patiently bear all adversities, and in prosperity are not puffed up. He lacks this fortitude who is overcome by pride, anger,

[1] See Dean Hook *On the Archbishops of Canterbury.*

greed, drunkenness, and the like. Fortitude is never conquered, or, if conquered, is not fortitude.'

St. Bruno was born at Cologne, and was sent to Paris to complete his education, where he became distinguished for his learning and love of letters. He afterwards taught theology at Rheims, and was made a Canon of that Cathedral. He was aroused to a life of fuller devotion by the sudden death of his former master in Paris, and resolved, with six of his friends, to renounce the world and dedicate himself to a life of poverty and self-denial. They accordingly gave alms of all they possessed and made their way to Grenoble, where they were well received by Hugo, Bishop, who gave them a piece of land some leagues from the city. Here, on a rocky barren site, Bruno founded the monastery known afterwards as 'La Grande Chartreuse.' He demanded hard labour of his recluses, and the stony wilderness was made by them 'to blossom as the rose.' The rule of the Carthusians was the strictest ever enjoined upon any order. Silence for six days out of seven was added to the vows usually prescribed. They lived apart, each in his cell; they only met for the worship of God; and their boast is that they alone amongst the monastic orders have never declined from the rigid rule of their founder.

ST. ANSELM.

B. 1033. D. 1109.

'The idea of God in the mind of man is the one unanswerable evidence of the existence of God.'

'See while life remains in thee that thou repose thy confidence only in the death of Christ. Trust in nothing

else; commit thyself wholly to this death; cover thyself wholly with this alone; involve thyself wholly in this death. And if the Lord thy God will judge thee, say, "Lord, I cast the death of our Lord Jesus Christ between Thy judgment and myself; no otherwise can I contend with Thee." If He shall say to thee that thou art a sinner, say, "Lord, I place the death of our Lord Jesus Christ between my sins and Thee." If He shall say that thou hast deserved condemnation, say, "Lord, I cast the death of our Lord Jesus Christ between my evil deserts and Thee, and I offer His merits for that merit which I ought to have had, but have not." If He shall say that He is angry with thee, say, "Lord, I cast the death of the Lord Jesus Christ between Thy wrath and me."'

'In all thy actions, in all thy thoughts, know for certain that there are two present, the one thy friend, the other thine enemy. Thy friend is thy Creator, who rejoiceth in thy good works; thine enemy is the Devil, who mourneth for these same good works of thine.'

'Let us not censure things which are *dubious*, as if they were *certain*, nor reprehend even *manifest* evils in such a manner as to represent them absolutely incurable.'

St. Matthew xiv. 27.—'"*Be of good cheer; it is I, be not afraid.*" Christ speaks this to His own, either by internal inspiration, or by the Scriptures, or by preachers. *Be not*, saith He, *afraid*, but have confidence; be not terrified, but intrepid, because *it is I* who have predicted these things, and now perform them for your profit; and therefore it is necessary they should come to pass. *It is I* who am not changed, and whose words pass not away, but remain and are accomplished in deeds. *I* who spake to Moses "*I am that* I AM," and commanded him, *So shalt thou say to the children of Israel*, I AM *hath sent me unto you.*

'For anything that is changeable does not really exist. That is not *true* existence, where also there can be *non*-existence. For whatever can be changed is not that which it was. And in truth, that which remains is not mutation, neither is there any past or any future in it, but only a present, which is never the case with respect to any creature. Consider the vicissitudes of things and you will find in them a *has been* and a *shall be.* Think of God, and you will find an *Is,* where there cannot be a *has been* nor a *shall be.*

'Rightly, therefore, Christ, who is the Eternal and Immutable Truth, speaks to those who are tossed by the tribulation of the world, *It is I, be not afraid.*'[1]

St. Anselm was born at Aosta in Piedmont. His mother Ermenberga was a woman of great piety, and exerted a strong influence on his mind. He was distinguished at college, and had an early inclination for the life of the cloister; this, however, was combated by his father. His mother died when he was still young, and then Anselm, bereft of that loving influence which had checked him in all that was evil, 'his sole anchor' gone, 'drifted off almost entirely into the waves of the world.' But the unkindness of his father proved a turning-point in his life: driven from his home, Anselm crossed the Alps, and the fame of his countryman Lanfranc drew him to Normandy.

Lanfranc was then Prior of Bec, and to this Abbey Anselm came to be his pupil. Ere long the wish which had died away since his mother's death revived in his heart, and at the age of twenty-seven Anselm devoted himself to the monastic life at Bec. After three years he succeeded

[1] To comprehend the full force of S. Anselm's reasoning, the reader must remember that *I am* and *It is I* can only in Latin be expressed by the same phrase. (See *Mediæval Preachers*, Rev. J. M. Neale.)

Lanfranc as Prior, and fifteen years later, on the death of Helduin, he became Abbot.

Dogmatic theology, which had lain dormant for nearly six centuries, woke up from its long sleep under his teaching, and he is therefore regarded as 'the founder of Scholastic Theology in the West,' 'the Augustine of the middle ages.'[1]

But the man of profound intellect, to whom study, contemplation, and prayer were delight and refreshment, knew by the power of love how to bend himself down to the capacity of children. Youth and old age were alike respected by Anselm, and called forth his most tender care and love.

Lowly in heart, and holy in life, the name of Anselm was justly honoured, and from the Abbey of Bec there went forth words of life and power throughout Christendom.

On the death of Lanfranc, the See of Canterbury was suffered to remain for some time vacant, but at length Rufus appointed Anselm to the Primacy. The extortions of the King called for rebuke, and Anselm boldly refused to permit the property of the Church to be applied to the necessities of Rufus. The Archbishop was forced to leave the court, and he repaired to Rome. From thence he retired to Lyons, and resumed the peaceful studious life of his youth. On the death of Rufus, he was recalled to England by Henry I., whose claim he had supported in preference to that of his brother Robert, Duke of Normandy: but the new King recommenced the struggle of the Investitures with the Archbishop, and a fresh conflict arose respecting those temporal rights, which always afforded a pretext for dispute on the part of the Crown.

Nine years after his return to his See Anselm died, deeply lamented by the people of his diocese, whose love

[1] See *Mediæval Church History*, Archbishop Trench.

and veneration he had gained by his saintly life and unfeigned humility.

Slavery was strongly denounced by Anselm. To sell the serfs with the land was not unusual in those days, but through his representations this practice was forbidden.

His compassion for animals was another beautiful trait in his character, and utterly opposed to the spirit of the age, when whole villages were laid waste to make a hunting-ground for our Norman rulers. A poor hare, closely pursued by a huntsman and his dogs, ran towards the Archbishop, who was ambling along, travelling homewards. It crouched beneath the trappings of his mule for covert, as he stopped. The dogs were at bay; the men laughed; but Anselm's heart was touched with pity, and he said to those around him, 'This poor hare reminds me of the soul of a sinner, beset by fiends impatient to seize their prey.' He commanded them to let the poor helpless creature go free, and, as if spellbound, the huntsman and his hounds remained still and immovable till it was out of sight and safe.[1]

ST. BERNARD,

B. 1091. D. 1153.

'He who talks scandal has the devil on his tongue, and he who listens to it has the devil in his ear.'

'The tears of penitents are the wine of angels.'

'Many are Catholic in their speaking and preaching, who are very heretics in their actions.'

[1] See *Lives of Archbishops of Canterbury* (Dean Hook); *Church History* (Neander).

'Christ enters not the heart of man by grace, unless John Baptist prepare the way by repentance.'

'The world sees our crosses, but our anointings they do not see.'

'Some men learn in order to know, and that is curiosity; others to be known, and that is vanity; while others learn in order to edification, and that is charity.'

Canticles i. 3.—'"*Thy Name is as ointment poured forth.*" All food of the soul is dry if it is not sprinkled with this oil; insipid if it is not seasoned with this salt. If you write anything, I find no savour in it, unless I read there "Jesus." If you discuss or converse, it does not interest me, unless I hear there the sound of "Jesus." Jesus is honey in the mouth, melody in the ear, joyousness in the heart. But it is also medicine. Is any one of us in sorrow? Let Jesus come into his heart and then leap to his lips, and behold, at the rising of the light of that Name, every cloud flies away, and clear sky returns. Does any fall into sin, and, yet worse, run desperately into the snare of death? and will he not, if he invokes the Name of Life, straightway recover himself unto life? Is there any one in whom hardness of heart, torpid sluggishness, rancorous feeling, languid apathy, ever stood for any time before the Face of the Name of our salvation? Is there any one who, when palpitating and trembling amid dangers, did not find that to invoke the Name of power at once brought confidence and banished apprehension? Is there any one who, when tossed and fluctuating amid doubts, did not find that, when he invoked the Name of clearness, there shone forth instant certainty? Is there any one who, when losing all hope amid adversities, and ready to faint, pronounced the Name of help and then found courage lacking? Surely these are diseases and sicknesses of the soul, and that is medicine. You may make proof of it. "Call

upon Me," saith He, "in the day of trouble; so will I deliver thee, and thou shalt honour Me." Nothing so well bridles the rush of anger, allays the swelling of pride, heals the wound of jealousy, curbs the flow of sensuality, quenches the flame of lust, abates the thirst of avarice, and banishes the irritation of every unseemly feeling; since, when I name Jesus, I set before myself a Man meek and lowly in heart, benign, sober, chaste, merciful—in a word, conspicuous by all moral dignity and holiness; and One who is at the same time God Almighty to heal me by His example, and to strengthen me by His aid.'

Isaiah ix. 6.—'"*His name shall be called Wonderful.*" Have we not each of us found Him to be truly "Wonderful" in the change wrought on our wills? *For this is the beginning of our salvation*, when we begin to loathe what we used to love, to be pained by what once gave us pleasure, to embrace what once we feared, to follow what we fled from, to wish for what we despised. Truly "Wonderful" is He who works such wonders.'

'Our Charity is confirmed by Christ's Passion; our Faith by Christ's Resurrection; our Hope by Christ's Ascension.'

'Ingratitude is a burning wind, drying up for itself the fountain of piety, the dew of mercy, and the stream of grace.'

'The heart of our Heavenly Father has been made known to us by Him who issued forth from that heart.'

'Reading is useful, learning is useful, but above all things that *anointing* is necessary which teacheth all things.'

Isaiah ix. 6.—'"*To us a Child is born, a Son is given.*" Let us then make use of what is *Ours.*'

'A prudent mind devoted to God ought so to act in its body as the master of a family in his own house. He ought not to suffer his flesh to be, as Solomon expresses it, like a brawling woman, nor any carnal appetite to act like a rebellious servant; but to inure them to obedience and patience. He must not have his senses for his guides, but bring them into subjection and subservience to Reason and Religion. He must by all means have his house and family in order, and well disciplined, that he can say to one Go, and he goeth; and to another, Come, and he cometh; and to his servant the body, Do this, and it doeth what it is bid without murmuring. The body must also be treated with a little hardship, that it may not be disobedient to the mind.'

St. Bernard was born at Fontaines, near Dijon. His father was a Knight of the name of Tescelin, who had fought valiantly in the first Crusade. The care of Bernard and his brothers and sister devolved upon their mother Aletta, a woman of devout mind, whose spirit was grieved by the recklessness and immorality which prevailed, and whose prayer went up daily to God for her seven children, that they might be kept from the evil of the world. Their home, under their mother's gentle rule, was conventual in character, and, when death had withdrawn her from their sight, the hallowing influence she had exercised survived. In vain did the youthful companions of Bernard strive to allure him from that vocation which he knew had been the desire of his mother's heart for him; he remained stedfast in his determination to forsake the world for the cloister; and his example was at last followed by each member of his family. In 1113 Bernard entered the Convent of Cîteaux (Châlons

sur Saône). It was but an obscure community, founded in 1098 by a Benedictine monk named Robert de Molesme, who sought to restore here the strict rule of his order.

Stephen Harding was at this time the English Abbot of this reformed branch of the Benedictines, and he strove hard to stem the current of luxury and licentiousness which disgraced many of the religious houses at that period.

The holy life and personal influence of Bernard ere long brought many fresh votaries to Cîteaux, so that it was soon necessary to form a new monastery, the size of the parent convent being insufficient to contain the numbers who now sought admission. Clairvaux, in the Bishopric of Langres, was the barren and desolate spot fixed upon for the new monastery, of which Bernard, at the age of twenty-four, was made Abbot; and in a few years Bernard of Clairvaux was known throughout Christendom as the great reformer of the Church. He fearlessly denounced the luxury and immorality of the clergy, and exposed to light the abuses which existed both in Church and State. He had three gifts which especially fitted him to govern others—a strong will, persuasive eloquence, and burning zeal. 'As the stones are borne along by the torrent, so men were carried away by his words.'[1] His chief intellectual opponent was Abelard, but the restless, speculative spirit of the champion of Rationalistic Theology was forced at length to yield submission to the pure, clear, disciplined mind of the Abbot of Clairvaux.

But it was not alone the passionate eloquence of Bernard's words, it was the truth and earnestness of his character, which made such deep impression upon men. He

[1] Anacletus and Innocent II. were rivals for the Papal chair. Bernard decided in favour of the latter, and the Church bowed to his sole decision. Eugenius III. commissioned Bernard to preach the second Crusade.

fought against sin wherever he found it: he had grappled with it in his own soul, and had overcome it by the Blood of the Cross; and so strong was his sense of its deceitfulness that he used to say, 'I ask no other vision from God, save that of my own sins.' He had within him the consciousness of a mission from on high, and he had likewise the living faith which overcomes all obstacles. Thus it has been said that 'he took hold of his generation,' in the words of the Prophet, '*with both hands earnestly*, and pushed it onwards.' Such was St. Bernard, the last of the Fathers of the Church; the preacher of the second Crusade, so disastrous in its result; the reprover of Pope and King, the protector of the despised and persecuted Jews; and 'a man so godly, so holy, so chaste,' that, according to the words of Luther, 'he is to be commended and preferred before all the Fathers.'[1]

HILDEGARD.

B. 1098. D. 1180.

'There is in thee a breath of God, to which God has communicated an endless life and to which He has given the wings of reason. Rise, therefore, with them, through faith and pious aspirations, to God. Know Him as thy God, Who knew thee first, and from Whom thy being proceeds; therefore beseech Him that by the breath of His Spirit He would teach thee what is good, and deliver thee from evil. . . . Pray to Him, as a child does to a father when punished because he has erred. Pray that *He would remember His own child in thee.*'

'Abide in communion with Christ. Seek all good in Him; to Him reveal thy works and He will bestow on

[1] See *Œuvres de Capefigue.*

thee salvation, for without Him salvation is sought in vain. . . . Grace and salvation are attained not through any man, but through God.'

Hildegard was born at Spanheim. She became Abbess of the Convent of Rupert near Bingen, which she had founded. Her piety and 'plain, frank, moving exhortations made her an object of great veneration.' She was visited and acknowledged by St. Bernard, and persons of all ranks and conditions came to her for counsel and consolation. She believed that she had a mission from on high to preach reform in the Church. She rebuked the clergy for their immorality, their love of wealth, their neglect of their high calling. Kings and Popes consulted her, and to all she gave the same note of warning—to all she spoke of the necessity of a change of heart, of the cleansing of the inner man and the utter insufficiency of outward and bodily mortification. 'Her predictions of a Divine judgment on the Church for its corruption led men to ponder, and raised up another whose prophetic words were more powerful.' This was the Abbot Joachim, Abbot of a monastery in Calabria, who died early in the thirteenth century. He also sought to reform the Church and win her members to a life of contemplation and renunciation.[1]

PETER LOMBARD.

C. 1100. D. 1164.

'"Wherefore did Christ will to suffer and to die?" . . .

'For thee, not for Himself. Wherefore for me?

'That His passion and death might be for thee an example and a cause. An example of obedience towards

[1] See *Church History* (Neander).

God even unto death; and a cause of thy deliverance and beatitude. For by His death and passion He merited for us . . . . access to Paradise, and redemption from sin, from punishment and the devil; and these we *have* obtained by His death—that is, redemption, and adoption unto the glory of the sons of God. For He, by dying, became the Sacrifice of our deliverance.

'But, in what manner has He by death delivered us from the devil and from sin, and opened unto us access to Paradise? God has mysteriously decreed, as Ambrose says, that, on account of the first sin, man should not be admitted to Paradise—that is to say, he should not be admitted to the contemplation of God—unless there should be found in one man as great humility to profit all, as there was pride in one man to injure all.

'But among men there was no one found able to accomplish this, save the Lion of the tribe of Judah, who opened the Book, and loosed the seals thereof, fulfilling in Himself all righteousness—that is to say, having the most consummate Humility, greater than which there can be none. For all other men were debtors, neither was there one of them whose virtue and humility sufficed even for himself. There was therefore none amongst them who could have offered a sufficient sacrifice for our reconciliation.

'But Christ was a sufficient and perfect Sacrifice, whose humility, in tasting the bitterness of death, was infinitely greater than was the pride of Adam, when he ate of the forbidden tree, to enjoy a perilous pleasure.

'If, then, the pride of this one man spread ruin over all, he himself being cast out of Paradise, and excluding all others from its gates, much more did the humility of Christ, who thereby tasted death and fulfilled the decree of God, avail to open for all that are His, access to the kingdom of Heaven, by destroying the handwriting of the decrees against us.

'As says, therefore, Ambrosius, So great was our sin, that

we could not have been saved unless the Only Begotten Son of God had died for *us*, who were verily and indeed "guilty of death":—but *thus* He made us worthy of the covenant and promise of the inheritance; which is not to be understood as though He could not have *saved* us in any other way, *but*, that by no other sacrifice could free access into the kingdom have been opened to us, and everlasting joy attained, save by the death of the Only Begotten, who by His humility and patience meritoriously opened the kingdom to all believers in Him.

'Great things are therefore bestowed upon us by the death of the Only Begotten, so that we may now return unto our Fatherland, even as of old when, at the death of the high priest, those who had fled to a city of refuge went back in perfect safety to their home (Joshua xx. 6).'[1]

Peter Lombard was born at Novara, in Lombardy, and derived his name from the country of his birth; he was educated at Bologna and at Rheims, where he was protected by St. Bernard. From thence he proceeded to Paris, and became the tutor of Philip, the son of Louis VI. (Le Gros). Peter was made professor of Divinity at the university, and finally Bishop of Paris in the room of his royal pupil Philip, who resigned the bishopric in his favour, saying that 'the learning of Peter Lombard entitled him to be preferred before himself.'

He compiled a manual of theology, drawn from the writings of the Fathers and from passages of Scripture, which eventually became the one authority for the doctrines of the Church to the almost complete neglect of the study of the Scriptures. In the dedication he calls his famous work (*Liber Sententiarum*) 'his mite' which he casts into the Treasury of

[1] *De Causa Mortis et Passionis Christi.*

the Lord, and Dante, therefore, gives him a place in the 'Paradiso,' as

> he that with the widow gave
> To Holy Church his treasure.

Luther describes him as 'a man of high understanding, who wrote many excellent things.' He adds, 'If he had wholly given himself to the Scriptures, he had been a great and leading doctor of the Church, but he introduced into his books unprofitable questions, sophisticating and mingling all together.' Peter Lombard and the Schoolmen of the twelfth century claimed St. Augustine as their master and model. Nevertheless, unlike him, they adopted Aristotle rather than Plato as their guide in philosophy. His axioms were their rule, and became articles of faith to be accepted without question. Peter Lombard was known by the name of 'the Master of the Sentences.'

PETER WALDO AND THE WALDENSES.

D. 1179.

'The truly patient hopes to enjoy the brotherhood of the angels.'

'No work is small where there is a willing mind full of love and fervour.'[1]

'These three, the Holy Trinity, should be prayed unto as one God, full of all wisdom, and all power, and all goodness.'[1]

Peter Waldo was a rich merchant of Lyons. He was first aroused from a life of ease and carelessness by a

[1] *The Noble Lesson.*

troubadour in the streets, who was reciting passages from the life of a saint. Waldo invited him into his house, and his words struck a chord in his heart, hitherto mute. He laid open his burthened mind to a priest with whom he was intimate, and from him obtained a copy of the Gospels and some writings of the Fathers. The injunction 'Sell that ye have and give to the poor' came home to his conscience, and he immediately renounced all the wealth of which he was possessed and distributed it amongst the sick and needy. He then gathered together a few companions of like mind—'poor men of Lyons,' as they called themselves —and set forth to preach to other men the Gospel which they had received into their hearts. They went forth two and two into the streets of the city, and throughout the adjacent villages, urging men to repent and forsake their sins and lead a new life. They also rebuked the vices of the clergy, which drew upon them the anger of the Archbishop of Lyons, who in 1178 prohibited them from preaching in his province on pain of imprisonment. They therefore withdrew from Lyons and fled to Dauphiny and Bohemia. Two of them were dispatched to Rome by Waldo (who is said himself to have gone there), bearing with them a Provençal Testament which he had employed three learned men to translate, that his countrymen might have the Gospel in their vernacular tongue. He had also collected sentences from the commentaries of the four Latin Fathers, which he circulated freely among the people, with the Scriptures. They reached Rome full of hope that the Pope, Alexander III., would sanction their mission and constitute them into an order in the Church; but though well received by Alexander, their petition was dismissed with contempt by the Council of the Lateran, and silence was imposed on them, unless their preaching met with the approbation of

the clergy. They retired to Lombardy and Provence, and gathered many together. For a while they regulated their preaching by the decree of the Pope, but the enmity of the priests would have silenced them altogether; they therefore once more raised their voice against the iniquity which abounded, and widely disseminated the Scriptures wherever they went. For this they were condemned by the Church and excommunicated in 1184. The sentence was revoked by Innocent III., who wisely, but too late, sought to embody these 'poor men of Lombardy,' as they were now called, into an 'order of poor Catholics.' The time for this had passed away; the attempt failed, and in 1215 the followers of Waldo were again denounced as heretics, and cruel persecution ensued. But the glimmering light they had shed was never extinguished, and among the Hussites of the fifteenth century were numbered many of the faithful descendants of these 'poor men of Lyons.'[1]

ST. FRANCIS OF ASSISI.

B. 1184. D. 1228.

'Know thou that Courtesy is one of God's own properties, who sendeth His rain and His sunshine upon the just and upon the unjust, out of His great courtesy. And verily Courtesy is the sister of Charity, who banishes hatred and cherishes love.'

'What every one is in God's sight, that is he and no more.'

'In the old law the High Priest carried written upon the breast-plate—which, hanging from his shoulders, rested on

[1] See *Mediæval Church History* (Archbishop Trench); *Church History* (Neander).

his heart—the names of the twelve tribes of Israel, by which *we* are taught that the Superior should carry his subordinates in his heart, even as he carries them on his shoulders; for *if he ceases to love them*, they will become (a burden) intolerable to him.'

St. Francis was the son of a rich merchant of the name of Bernardone. His father was travelling in France, when he heard of the birth of his son, who was called Francis on this account, but his real name was *John*. He was born at Assisi, a small town in Umbria, not far distant from Perugia. Bernardone intended Francis to follow the same lucrative trade as himself, and for this purpose gave him a liberal education; but the early years of Francis showed no aptitude for business; the mind of the boy was wholly given to pleasure, and his days were spent in mirth and frivolity. In a fray which took place between the rival inhabitants of Perugia and his native place, Francis was taken prisoner, and on his release was seized with a fever, of which he well-nigh died. It was at this time that better thoughts found entrance within his breast, and, turning away from the world and its vanities, he resolved to lead a new life. What that life was to be was as yet wrapped in doubt, but the will was there, and 'being one day in prayer, and calling to mind, in bitterness of soul, all his years past, he became assured by means of a new effusion of the Holy Spirit, filling him with joy, that his sins were pardoned.'[1] Then soon after, as he knelt in the little chapel dedicated to St. Maria degli Angeli, this command, in the Gospel of the day, came to him as it were a voice from heaven saying, 'Take nothing for thy journey, save a staff only; no scrip, no bread, no money in thy purse.' The light of God had shone in upon his soul, all doubts were removed, and 'even as he knew for certain by

[1] *Vita di San Francisco.* By a Franciscan.

revelation that the punishment due to his sins had been remitted,' so now he knew that henceforth Poverty was to be his bride, and the pomps and vanities of the world were to be renounced by him for ever. His father regarded him as mad, and bound him with cords, but his mother, Pica, set him free, and he wandered forth to preach the Gospel to the poor, singing hymns of praise, and seeing in every created thing, whether bird of the air or beast of the field, one of the same family as himself. Sun and moon, stars and light, wind and storm, fire and hail, all were 'fulfilling His word,' and with them he joined his note of praise. One by one men gathered to him ; he awoke a new chord in their hearts, the chord of love to God and man, and thus was formed the first order of mendicant friars. Pope Innocent III. gave it his sanction, and he who had been regarded as mad was ere long recognised as the great saint of Western Christendom.[1]

Barefooted, clothed, like their founder, in coarse brown woollen dress, with the hempen cord round the waist, these men went forth, having nothing, taking no thought what they should eat or what they should drink, but with fervent zeal preaching the Word of Life to souls dead in trespasses and sins. In 1214, St. Francis visited Spain with the hope of converting the Moors. The same burning zeal led him in 1219 to Egypt. Damietta was then besieged by the Crusaders, and at the hazard of his life he made his way to the camp of the Saracens, that the Soldan might hear from his lips the story of Christ's Love. It was on his return to Italy that his order was confirmed by Pope Honorius.

Two years before his death 'the meek man of God,' as he is called by Dante, having resigned the office of Superior,

[1] When the order was first sanctioned by Pope Innocent III. there were but eleven members—one alone of whom was a priest. Francis himself was only then admitted to deacon's orders, and the rest were authorised to preach, though they were neither priests nor deacons.

retired into solitude, dwelling in a cave on Mount Alverna, where he is said to have received the 'Stigmata'—the five sacred wounds of his Lord—impressed, as marks of Divine favour, on his body. Worn out in frame, he expired, his spirit filled to the last with rapturous joy.

Surely the beautiful lines of Coleridge have been well applied to the tender, loving Francis of Assisi :—

> 'He prayeth well who loveth well
> Both man and bird and beast.
> He prayeth best who loveth best
> All things, both great and small;
> For the dear God, who loveth us,
> He made and loveth all.'[1]

It has been said that St. Francis was one of those 'elect souls—to whatever communion they may have belonged—let there have cleaved to them what extravagances there may—who startle the world and the Church from those dreams of careless ease and indulgence into which the one is quite as ready to fall as the other; of whom but to read or hear upbraids our selfish lives, and rebukes our lukewarm sympathies for the suffering members of Christ.'[2]

ST. DOMINIC.

B. 1170. D. 1280.

'Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, preaching falsehood by preaching truth.'

'We must *sow* the seed, and not hoard it up.'

'We must study in the book of Charity more than in any other; that book teaches us all things.'

[1] See *St. Francis of Assisi* (Mrs. Oliphant).
[2] *Mediæval Church History* (Archbishop Trench).

St. Dominic was a Spaniard, and was born at Calahorra in Old Castile. His family name was Guzman. As a little child, Dominic was often found on his knees by his nurse, and in the night he would rise silently from his bed and pray. He was educated at Valencia, where he studied Theology for some years, and led a strict and studious life. In 1199 the Bishop of Osma made him a canon of his cathedral, and afterwards sub-prior. He became famous as a preacher, and in 1206 accompanied his Bishop to the south of France. At Montpelier they found the Pope's legates and other ecclesiastics striving in vain to force the Albigenses to conform to the Romish faith. The Bishop rebuked their mode of proceeding, and urged these ecclesiastics to go forth without purse or scrip, like the Apostles, if they would win men's souls. This injunction was likewise insisted on and acted upon by Dominic. He then proceeded to Rome with the Bishop. After a while they returned to France, furnished with the Pope's sanction to their mission, as preachers to the Albigenses. Dominic went about preaching and begging from door to door, and his words were not without some success. But in 1209, a legate of the Pope having been murdered, a crusade was commenced against the Albigenses by order of the Pope. Dominic himself bore no part in the atrocious cruelties which followed. He lived principally at the old town of Carcassonne, still so remarkably preserved from the hand of the spoiler. He has been unjustly regarded as the *founder* of the Inquisition, and is said to have made the Albigenses its first victims; but Dean Milman states that this assertion 'belongs to legend, not to history.' In 1215 he again visited Rome and obtained leave first from Pope Innocent III., and afterwards from Honorius III., to establish a new order of preaching friars, which had for its object 'the extinction of heresy,' and of which he was

made General. At the commencement of the mission of the Dominicans and Franciscans, they were the means of revival in the Church; but to the Dominicans it was afterwards given to wield the power of the Inquisition which made them but too often 'the bloodhounds of Christendom.' St. Dominic died at Bologna. St. Catherine of Siena is the great female saint of his order.

The Rosary was adopted by St. Dominic as a help to devotion, and he recommended its use to Blanche of Castile, the mother of St. Louis.

ROBERT GROSSETESTE.

B. 1175. D. 1253.

'A will to do good, by which a man becomes conformed to the will of God, is grace freely given. The Divine will is grace, and grace is then said to be infused, when the *Divine* will begins to operate on *our* will.'

'Bad shepherds are the cause of infidelity, schisms, false doctrines, and evil conduct; for as the great work of Christ, for which He came into the world, was the salvation of souls, and the great work of Satan is the destruction of souls, so those shepherds who, as shepherds, represent Christ to the world, if they preach not the word of God—even though their lives be not vicious—are Antichrist; Satan clothing himself as an angel of light.'

Robert Grosseteste, or *Capito*, as he is sometimes called, was born at Stradbrook in Suffolk. He was sent early to school and made extraordinary proficiency for his age. From thence he went to college, and made a conspicuous figure at Oxford as a Greek Scholar. He also studied at the University of Paris, where he exercised great influence over

Roger Bacon. He there acquired facility in French, and made further progress in Greek. He studied Hebrew whilst at Oxford, under a Jewish Rabbi, and his knowledge of such 'rare languages' made the ignorant regard him as one who had recourse to magic. He became Chancellor of the University of Oxford, and Bishop of Lincoln, in 1235. He was most assiduous in his Episcopal duties, and at once instituted reforms in his diocese, where immorality existed to an alarming extent. He regarded the Franciscans and Dominicans with favour as long as they simply and earnestly called men to repentance, and spoke to the consciences of the people; and it was by the advice of Grosseteste that Roger Bacon entered a Franciscan monastery.

This predilection for the friars gave offence to the clergy, who considered them to be encroaching on their office; but his favour was indignantly withdrawn as soon as the friars attempted to extort money from the people for the Pope.

Innocent IV. became the avowed enemy of the Bishop, who in 1250 again appeared in his presence at Lyons. On this occasion Grosseteste exposed the faults of the Church, and boldly denounced the venality of the Papal court. In the course of his fearless address to Innocent he seems unconsciously to have foretold the Reformation.[1]

When he returned to England he refused to admit the Pope's nephew, who was an Italian, to a stall in Lincoln Cathedral. Grosseteste continued to withstand the Papal claims, and was at last excommunicated, but he persevered in his Episcopal functions, regardless of Papal wrath.

He was buried in Lincoln Cathedral; the Archbishop of Canterbury being present at the funeral of the good old

[1] These were his words: '*God forbid that this chair should at some future day, when true Christians refuse to obey it, attempt to compel obedience, and thus become the cause of apostasy and open schism.*'—Neander's *Church History.*

Bishop. He is described as 'a man of excellent genius and of the best morals, and no prelate in Christendom was thought to excel him.'

ST. ELIZABETH OF HUNGARY.

B. 1206. D. 1230.

'It is with us as with the reeds which grow by the river's side: when the waters overflow, the reed bows its head and bends down, and the flood passes over, without breaking it. After which it uplifts its head, and stands erect in all its vigour, rejoicing in renewed life. So with us: we also must sometimes be bowed down to the earth and humbled, and then arise with renewed joy and trust.'

St. Elizabeth was the daughter of the King of Hungary, and was betrothed when very young to Louis, son of Herman, Landgrave of Thuringia. Her humility and unbounded charity were such that she was regarded from her very childhood as a saint. During the lifetime of the Landgrave, her devotion was respected by all, but she was yet a child when he died, and the Landgravine viewed with disapprobation, mixed with contempt, the retiring unworldly spirit of the youthful Elizabeth. Louis alone now protected her, and would comfort her when sorely tried by the unkindness of his mother and sisters. It is related that she was on one occasion taken by the Landgravine to some great religious festival, having on her head a coronet of gems and gold, and on kneeling down before the image of Him who was crowned with thorns she instinctively removed it, and laid it down at the foot of the Cross. When rebuked by the Landgravine, she said, with tears, 'Reproach me not. When I beheld the merciful Jesus,

who died for me, wearing His crown of thorns, *my* jewelled crown seemed to me a mockery of His.' When she was only fifteen she was married, but in 1227, after five happy years spent together at the Castle of the Wartburg, Louis was summoned by the Emperor Frederick II. to arm for the new Crusade instituted by Gregory IX. against Saladin. He died on his way to the Holy Land. After his death she had to endure cruel humiliations, and finally entered the Third Franciscan Order. She died at the age of twenty-four, with the word 'Silence' on her lips, as if to hush all earthly sounds, that she might hear only the voice of God and the angels rejoicing over her.

ALBERTUS MAGNUS.

B. 1193. D. 1280.

'He that cleaves to God, is, and walks in the light; but he that cleaves to the world, gropes in the dark.'

'The very end of Christian perfection is Charity, whereby we cleave to, and are made one with, the Lord our God.'

'The more any one knows his own vileness, the more distinct and clear is his view and vision of the Divine Majesty.'

'It is to the praise and glory of God, and for the benefit of our brethren, that we study the nature of created things. In all of them, not only in the harmonious formation of every single creature, but likewise in the variety of different forms, we can—we ought—to admire the majesty and wisdom of God.'

'As much as every man can desire (of God), so much shall he receive; and as far as he can reach with the foot of his trust and confidence, so far shall he possess.'

'The image of God impressed on the soul consists in these three faculties, viz. reason, memory, and will; and as long as these do not wholly receive their stamp and impress from God, the soul is not deiform, according to the intent and scope of its first creation. For God is the form of the soul by whom the soul must be impressed, as the wax is by the seal.'

'Desire not in the least to be reverenced or honoured by men, but rather with thy whole heart and spirit flee from the infection of this pestilence, *the poison of praise* and the pride of boasting and ostentation.'

'Love is a strong will to serve God, a sweet affection of pleasing God, and a most burning desire of enjoying God.'

'In that very moment wherein any man by the grace of God overcomes his own will (that is, his inordinate love and liking), so as to dare fully and totally trust the Lord God with all his needs and concerns, he does so highly please God, that He freely bestows upon him such a degree of grace that he feels *that true charity and love begot in him* which repel all doubts and fear, and give him a sure and confident hope in God.'

. . . . . .

'Cast thy whole self securely upon God, and He will take thee up, heal thee, and save thee.'

'Strive to transform thyself continually into the pattern of the heavenly things, through thy inward communion and retirement into Jesus Christ.'

'Do thou readily and securely commit thy whole self, and all and every one of thy concerns, in silence and rest to the infallible and most certain providence and wise disposal of the Divine Majesty, who Himself will appear for thee in the combat, and fight for thee, and will with more honour and sweetness deliver and comfort thee than if thou shouldest continually, night and day, hammer upon the anvil of thy thoughts and imagination about it; and with a vain, vagabond, and yet captive mind, foolishly run up and down from one contrivance to another, spending thy precious time in tiring thy mind and body, and foolishly consuming the strength of them both.'

'Wherefore do thou receive all and everything, whensoever or howsoever they come upon thee, with an even temper, in silence and tranquillity, as reached forth to thee by the hand of the Paternal Divine Providence.'

'It is nothing else but the immense power of Love which mounts a man from the dregs of earth to the high glory of heaven.'

Albertus Magnus was born at Lauingen in Suabia, of noble parents. He was educated at Pavia and Bologna, and in 1221 entered the Order of St. Dominic. He was sent to Cologne, where he commenced giving lectures on the Holy Scriptures and the writings of Aristotle. His wonderful gifts soon drew scholars from all parts to attend his instructions, and amongst these was the young Thomas Aquinas. In 1245 Albertus, whose Order was protected by St. Louis, was transferred to Paris, as lecturer in Philosophy, which post he held for three years. At the end of that time he and his pupil Thomas Aquinas returned to Cologne—Albertus as head of the college, and Aquinas as

second professor. Albertus was one of the early Schoolmen ; he defended strenuously the dogmas of the Church, asserting that however much the truths taught were *above* reason, they were *not contrary* to reason.

He has been described as 'the Aristotle or Leibnitz of his age.' His mechanical skill led to his being accused of resorting to diabolical agency, and it is said that even his pupil Aquinas destroyed a piece of mechanism constructed by his master, under this persuasion.

Albertus was made Bishop of Ratisbon, but after three years retired from the See to return to a life of simplicity and monastic discipline.

In 1280 he was suddenly deprived of his memory whilst lecturing, and, regarding this as a signal that death was at hand, he gave himself up to preparation for this change, and the summons came in the same year.

ST. BONAVENTURA.

B. 1228. D. 1274.

St. Luke ii. 40–50.—'Try to become little with the little one that you may increase in stature with Him.'

'As sharp wine becomes pleasant if it is poured through aromatics, so the tribulations of the world grow sweet if they pass through the memory of "the Passion of Jesus."'

St. John x. 9.—'"I am the Door." But to this Door we draw not nigh if we believe not, hope not, love not. Therefore, if we would enter into the fruition of the Truth, and into Paradise, we must enter through faith, hope, and love in the Mediator between God and man, Jesus Christ, who is the Tree of Life in the midst of the paradise of God.'

'A constant fidelity in small things is a great and heroic virtue.'

'The splendour of the Beatitudes shines forth in the blessed Passion of our Lord, which is properly their fountain and origin. For who is "poor in spirit" unless Christ naked upon the Cross? Who is "meek" unless He who was "led as a sheep to the slaughter, and who as a lamb opened not His mouth"? Who "mourns" unless He who with a great cry and tears offered up supplication for His enemies, lamented for our sins, and had compassion on our miseries? Who "hungered and thirsted" after justice unless Christ upon the cross, satisfying for our sins and thirsting after the salvation of souls? Who is "merciful" unless that Samaritan who bore our infirmities upon His own Body? Where is cleanness of heart seen unless in Him who cleansed our hearts with His precious Blood? Who is "pacific" unless He who is our Peace, and hath reconciled us to God in His Blood? Who suffers "persecution for righteousness sake" unless He who was crucified by the Jews, against whom men blasphemed and bore lying testimony?'

'Be ashamed to say of a man in his absence what could not be said in his presence without giving a wound to charity. Let every man feel that with you he is at all times in security.'

'Pride makes a man almost insane, for it teaches him to despise what is most precious—grace and glory; and to esteem what is most vile—vanity and ambition.'

St. Luke xxiv. 13.—'When two of the disciples were going towards Emmaus, sad and despairing, as they conversed upon all that had happened, the Lord Jesus drew near, and as a stranger joined Himself to them and journeyed with

them. . . . Truly as a faithful Friend, a constant Companion, the benign Lord joins Himself to them, seeks the cause of their sadness, and expounds to them the Scriptures, inflaming their hearts and cleansing them from all the rust of their corrupt nature. And thus He would fain do daily with us. When we are weighed down with trouble or overcome with weariness, if we speak of Him He will comfort and illumine our hearts, and inflame them with His love; for the best remedy in sadness and weariness is *to turn at once and think upon God.*'

St. Bonaventura was a Tuscan of noble birth. His name was John of Fidanza, and he owes his designation of Bonaventura to an exclamation made by St. Francis of Assisi. As a child he was attacked by illness, and his parents despaired of his life. His mother in her anguish besought St. Francis to pray for his recovery. The child being restored, the saint exclaimed, 'O buona ventura!' and from that time the boy was known by no other name. From his earliest years his mind appeared to dwell on things spiritual, so that his teachers remarked that it seemed in him as if 'Adam had not sinned.' At the age of twenty-two he entered the Order of the Franciscans, and was sent to Paris for further instruction.

He there studied under Alexander Hales, an Englishman famed as the 'irrefragable Doctor.' Bonaventura took his degree at the University of Paris in 1255, at the same time as Thomas Aquinas, with whom he formed a lasting friendship. It was Aquinas who asked Bonaventura where he had acquired such deep knowledge of God. He replied by raising his hand and pointing silently to the image of Christ crucified. Bonaventura was called the 'seraphic Doctor.' In 1256 he was made General of the Franciscans. He was regarded with so much veneration that after the

death of Pope Clement IV. the choice of a successor was finally left to him by the Cardinals, and it was he who, in 1271, nominated Gregory X. to the Papal Chair, the throne having remained vacant two years and nine months. Bonaventura refused the Archbishopric of York, offered him by Clement IV., and was made, much against his will, Cardinal and Bishop of Albano. He died at Lyons during the sitting of the great Council appointed to meet there in 1274 by Gregory X. Union between the Western and Eastern Churches was the grand object for which this Council was convened. Bonaventura laboured hard to establish peace, and to heal the schism which divided Christendom. The introduction of the 'Filioque' by the Latin Church into the Nicene Creed was one of the great subjects in dispute. A hollow compromise was the result; and in seven years the transient union which had been effected by this Council between the Greek and Latin Churches was completely at an end.

ST. THOMAS AQUINAS.

B. 1228. D. 1274.

'Cast not away the nut for the bitterness of the rind.'

'St. Matt. iv. 9. Who worships the devil *must first fall down.*'

'Faith is a ray of that knowledge which will make us happy in heaven: it is a participation in the Divine knowledge.'

'The proper dwelling-place of pride is in the bowels of the earth beneath every other being, and as far from God as it is possible for us to imagine.'

'Love, or Divine charity, surpasses science and is more perfect than understanding, for we love more deeply than we know: love enters the heart of man, but knowledge remains outside.'

'God is more intimately united to us than the most intimate part of ourselves.'

'When any one who leads a contemplative life is called to an active life, it is but a second duty added to the first, and not an interruption of his former state. Man must not sleep so profoundly in holy leisure as to forget the good of his neighbour, neither must he be so entirely occupied in the care of his neighbour as to hinder his being still more closely united to God by contemplation.'

'Devotion is not, properly speaking, an emotion of the heart, nor a spiritual consolation; but is rather a certain willingness and readiness *in yielding* to those things which appertain to the service of God. For *devotion* is derived of *vowing*; wherefore they are called *devout* who, after a certain manner, do devote and vow themselves unto God, that they may wholly subject themselves under Him.'

St. Thomas Aquinas was born about the time that St. Francis of Assisi died. His father Landulf was Count of Aquino and claimed descent from Spanish royalty. He received his early education at the Abbey of Monte Cassino, but when about eleven years of age he repaired to the University of Naples, founded by the Emperor Frederick II., who was then the great protector of learning and science.

Thomas remained six years at this university, where the moral and metaphysical works of Aristotle engrossed the

attention of the professors. The preachers of the mendicant orders exercised powerful influence at this time over the minds of young men; Aquinas was won by their teaching, and at the age of seventeen petitioned his parents to let him enter the order of St. Dominic, but his mother Theodora opposed his inclination and for two years kept him in close custody. At length the Pope interfered, and Thomas was set free. He was sent to Cologne by the General of the Dominicans to study under Albertus Magnus, the master mind of the age. Aquinas was remarkable for his silence, which in his youth led to the idea that he was deficient in intellect, so that even his master, Albertus, at first failed to discern that ability which afterwards became manifest to all. His silent habit and dull countenance had also procured him the name of the 'mute Ox' among his fellow-students; but Albertus, having at length become aware of his talents, exclaimed on a sudden, 'That Ox will one day make his lowings heard throughout Christendom.' Aquinas followed Albertus to Paris in 1244, and remained there for three years, distinguished alike for the sweetness of his temper and the marvellous understanding with which he was endowed. Aquinas and his master then returned to Cologne; Albertus having been appointed head of the college, and his pupil second professor. It was at Cologne that he made his reputation as a teacher and expounder of Aristotle, and gathered around him pupils from all lands. His perfect calmness and self-control were remarkable in so young a man, and these gifts were acquired at the foot of the Cross, for we are told that he never taught without first having prayed. As St. Francis of Assisi had made Poverty his bride, so St. Thomas Aquinas chose Wisdom as his spouse, that 'wisdom from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good

fruits.' The one great authority in the Church, on whose works all theological teaching at that time was based, was Peter Lombard, and Aquinas gave new force to the 'Book of Sentences,' by the subtle power of his genius. He took his degree at the University of Paris in 1255, at the same time as Bonaventura, and went by the name of the Angelic Doctor, as the great Franciscan was known by that of the Seraphic Doctor.

From Paris Aquinas was sent to Rome in 1263, where he was made Professor of Theology in the Dominican College. In 1274 he was seized with fever when on his way to attend the General Council at Lyons, and after a few weeks' illness expired at the Benedictine Abbey of Fossa Nuova, near Terracina. He died reciting the words of the Te Deum, 'Thou art the King of glory, O Christ! Thou art the everlasting Son of the Father!' He was shortly followed to the grave by his friend Bonaventura, who died at Lyons, where he, as well as Aquinas, had been summoned by Gregory X. to attend the Council. The most famous work of Aquinas is his 'Summa Theologiæ,' which for three centuries guided the minds of men in ethical philosophy.

Aquinas was regarded by Hooker as the greatest among the Schoolmen.[1]

[1] See Sir James Mackintosh on *Ethical Philosophy*. In the eleventh and twelfth centuries two distinguished Arabian philosophers, Avicenna and Averroes, translated the writings of Aristotle into Arabic, and expounded his doctrines to their followers. From these Arabic versions Latin translations were afterwards made by European scholars, which gave rise to the scholastic philosophy of which Aquinas became the greatest exponent.' See Neander's *Church History*

NICHOLAS OF LYRA, OR LIRA.

B. 1270. D. 1340.

'All interpretations of Scripture presuppose the literal sense as the foundation. As a building declining from the foundation is likely to fall, so the mystic exposition which deviates from the literal sense must be reckoned unbecoming and unsuitable.'

'Isa. liii. This chapter, even according to the Jews, refers to Christ; for instance, R. Moses says, "*This is King Messiah, Who gave His heart (qui dedit cor suum) to seek mercy for Israel.*"

'It is clear, therefore, that this doctor regards this chapter as speaking literally (*ad literam*) of Christ.

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'But this is also made evident by the New Testament, St. John xii. 38; Rom. x. 16; St. Matt. viii. 17; Acts viii. 32, 33; St. Mark xv. 28.

. . . . . .

'Verse 5: "He was wounded for our transgressions." This verse shows us the fruit of Christ's Passion to us ward; because He suffered not for His own sins, but expiated ours.

'Verse 6: "We all like sheep have gone astray." Because no one, however just, is without sin, though it be venial sin.

'"And the Lord hath laid on Him the iniquity of us all;" *i.e.* the punishment of the sins of all—for these He atoned—Christ out of Infinite Love bore it all.

'Verse 8: "He was taken," *i.e.* unto His Passion. *Quia ipse voluit.* Because He Himself willed it, out of obedience to God the Father and for the deliverance of the human race.

'"He was taken from prison"—out of prison, *i.e.* out of death. His Passion led to glory; for by it He passed on

unto His glorious Resurrection, as is seen in the last chapter of St. Luke. "Thus it behoved Christ to suffer and rise again from the dead and to enter into His glory."

'Verse 10: "When thou shalt make His soul an offering for sin." Christ offered His soul for the sin of the world.

'Verse 11: "By His knowledge shall many be justified" —Divine and human. No one can be justified save by Him.

'"For He shall bear their iniquities"—their punishment —iniquity standing for punishment.

'"And He bare the sins of many." The greatness of the efficacy of His Sacrifice is sufficient for all.'[1]

Nicholas of Lyra, or Lyranus, or Lira, was of Jewish family. He was born at Lyra in the diocese of Evreux, in Normandy, from which place he took his name. Having embraced Christianity when young, he entered the Order of Cordeliers, or Friars Minor, at Verneuil. He was afterwards sent to Paris, to a Franciscan convent, to complete his education. Here he studied with unremitting diligence, and gave evidence of that intellectual vigour so remarkably displayed by his race in all ages. He took his degree and became especially distinguished for his great Biblical learning. He gave lectures on the Scriptures which had much interest for theological students. Through his personal merit he was raised to the highest grades of the Franciscan Order, and was honoured by all the learned men of his time. He was regarded with great favour by Joan of Burgundy, the wife of Philip V. of France, who appointed him executor to her will—he being the Provincial of his Order in that province.

Nicholas lived to an advanced age, and died in Paris. He wrote in defence of Christianity and against Judaism,

[1] *Postillæ*, tom. iv. p. 443.

but his great work is the 'Postillæ,' or commentaries on the Scriptures—a work which has 'immortalised his name,' but which is so little in accordance with the teaching of Rome that it is thought to have helped to bring about the Reformation. Hence it has been said—

Si Lyra non lyrasset
Lutherus non saltasset.

Lyra held the Jewish opinion that there are four modes of interpretation of the Scriptures—literal, allegorical, spiritual, and mystical. He, however, preferred the literal.[1]

ECKART.

D. 1329.

'There, where I left *myself*, I found God; and where I found *myself*, there I lost God.'

'As little as the bright eye can endure aught foreign in it, so little can the purified soul bear anything in it, any stain, aught which separates between it and God.'

Eckart was born in Saxony. He became a Dominican, and went to Paris to complete his education, where he taught philosophy in the College of St. James. In 1304, he was made Chief Provincial of his Order in Saxony, and afterwards became Vicar-General of the Dominicans in Bohemia, where heresy was vigorously hunted out under his rule. As years went on, a change passed over the mind of Eckart. His preaching was not the same. The hidden life of the soul had become his theme. He became a leading spirit among the German Mystics. Tauler, Ruysbröck,

[1] See Kitto's *Cyclopædia of Biblical Literature*, 'Lyra.'

and Suso were of the number of those who hung upon his words and became his followers, without adopting his pantheistic tendencies. Ere long Eckart was suspended; the suspicion of his ecclesiastical superiors had been excited; he disappeared from the scene, and his end rests in doubt and obscurity.

NICHOLAS OF BASLE.

D. *circa* 1382.

'A man with treasure must guard against the thieves. See to it that thou hold fast thy humility, by which thou wilt best keep thy riches.'

Nicholas of Basle was a Waldensian, and is said to have been the founder of the sect entitled 'The Friends of God,' from that passage in St. John's Gospel, 'I call you not servants, but I have called you friends.' In their teaching they dwelt especially on close union with God, and entire submission to His will. They did not sever themselves from home life, like the monks, but strove each one to serve God in 'this more excellent way,' whatever might be his or her earthly calling. Nicholas had wealth, and the whole of it was consecrated to holy purposes. He has been called the 'Invisible Pope of an Invisible Church,' owing to his being the secret founder of this secret association.

Pursued by the Inquisition, his life was never safe; at length, when advanced in years, he fell into the hands of his persecutors and was burnt at the stake at Vienne, near Poitiers.

Nicholas is said to be the mysterious teacher to whom Tauler owed so much of his spiritual knowledge. It is related that in 1340 Nicholas was warned in a dream to go

to Strasburg, and hear a famous preacher there, by name John Tauler. He obeyed, and having heard several of his discourses, Nicholas told him plainly that he was 'self-righteous, yet a Pharisee; able to discourse on the letter which killeth, but without the unction of the life-giving Spirit.' Tauler was taken by surprise, but listened humbly, and Nicholas departed. Shortly after, Tauler fell ill, and as he lay in his lonely cell the thought of his Lord, and His sufferings, and His great love for sinners, came before him with such overwhelming force that he cried out with tears, 'Have mercy upon me, O Lord, a poor sinner, for I am but an unworthy cumberer of this earth.'

Then these words sounded within his heart, 'Be at peace, and trust thyself to Him who has power to heal both body and soul.' When Tauler came to himself, he arose as one refreshed, filled with new strength and power, and those things which before were dark were made clear to him.

The 'holy man,' Nicholas, again came and told him that he had now received for the first time the true 'mighty gift of God's grace.' The soul of Tauler had been touched by the Most High, and from that time his preaching was with the Holy Ghost and with power, so that a great revival followed in Strasburg. Among the 'Friends of God' (*Gottesfreunde*) were both priests and laymen; but the latter never intruded into what appertained to the priestly office, all were of one accord, living in perfect equality and devoting themselves to mission work.

JOHN TAULER.

B. 1290. D. 1361.

'Be a man of few words, and much inward life.'

'In what measure a man dies to himself, and grows out of himself, in the same measure does God, Who is our Life, enter into him.'

'There are who live complacently on the facilities and enjoyments they have in certain practices of devotion, when all the while it is rather *themselves thus devout*, and not their Lord, whom they love.'

St. Matt. xxii. 20.—'"Whose is this image and superscription?"

'The Lord our God has placed within our soul His image and signature in creating us after His image and likeness.

'We ought therefore each of us often to enter within ourselves and visit the inmost corner of our soul, where lies hidden the image of the Holy Trinity, that we may see whether there be not there some other image, some other inscription, not placed there by God—that is to say, thoughts and images of things perishing, which deface the Divine image and superscription, and hinder us from seeking purely after God; for these alien images in the soul will one day form the subject-matter of our judgment.

'If then thou wouldst render to the Lord thy God the coin of thy heart, with the image and inscription He placed there, live within thyself; retire from that which is external, ... from all self-seeking, and pant without ceasing after the Sovereign Good, which is God Himself, in whom all good is hidden. Let Him be the constant object of thy desires and thy prayers, and no harm can assail thee.

'This image and Divine inscription is engraven in the depth of the soul, in that place which God has reserved to Himself, where He has willed that neither Angels nor men nor any creature shall penetrate—that is to say, in the pure and noble essence of man's soul. This place He will share with none. Alone He wills to occupy it; He maketh gladly that soul His habitation which hath been purified by the sweetness of His graces and consolations; for doth He not Himself say to us, "My delights are with the children of men." Thus it is that man's soul in its hidden depth becomes united with the hidden depth of God.

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'There are men who are cloistered, living in solitude, whose hearts and souls are always *without*, wandering amidst the multiplicity of passing things. There are men, on the contrary, in public places in the midst of the market, beset by numberless distractions, who know how to guard their hearts and senses, so that amidst this tumult and noise nothing disturbs their inward peace nor injures their souls. These merit in truth the name of "religious" far more than the first, for their hearts are inseparably united to God, whilst the others, though enclosed within the walls of a cloister, are so distracted through their senses and vain imaginations that they seem powerless to recollect themselves, even during the time required for a short prayer.

'Thou must moreover always set before thine eyes the holy life of our Lord Jesus Christ; regard thyself in it, as in a mirror, and conform thy life to it. Forget not that thou wilt never arrive at a perfect life except in walking by Him who has said of Himself, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me.' Therefore we must have before us that holy life of Christ and imitate it.

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'Hold before thee the unspotted mirror of Christ's holy life, which must be the rule of thine, within and without. Have it always before the eyes of thine heart, and consider intently the cruel sufferings He voluntarily endured for love

of thee. Behold with fervour and devotion His adorable Visage, ignominiously soiled; His sacred Body bruised and wounded by the thongs with which He was smitten. See how the fresh hue of life is changed into discoloration, in the agony of death; . . . . how all His members are racked by the tortures He has endured; and how in this extremity He was abandoned, so that He cried unto His Father, "My God, my God, why hast Thou forsaken me?"

'Dost thou resemble in these things thy dear Lord? . . . . Do things temporal die continually within thy heart? When others wound thee, despise thee, dost thou endure it patiently?

'Are the evil inclinations of thy nature mortified in thee, so that they no longer burst forth? Hast thou after long efforts attained self-dominion by mortifying thy carnal nature? In thy sufferings . . . . hast thou been deprived of all support, all external and internal consolation? And in thy distress hast thou patiently and unmurmuringly accepted thy sufferings as coming from the hand of God? If this be so, rejoice, for thou art very near the end, and soon thou wilt repose from all thy labours in an ineffable peace. If then thou hast arrived at thus mortifying thy soul and body, thou mayest say with St. Paul, "I live, yet not I, but Christ liveth in me." For this, thy whole nature must be penetrated by Divine grace; it is then that God dwells in thee, and that all thy actions are sanctified by His grace; or rather it is He that worketh in thee within and without.

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'Forget not then that the more *thou* workest the less thou doest. Thou needest only to keep thyself in a calm and perfect repose; meditating in the spirit on the sublime verities of faith, so that thou mayest be prepared to take thy flight, and soar above all created things; . . . ever mounting up to Him who created all things. It is then that thou wilt lovingly contemplate the Holy Trinity in its ineffable simplicity, in its infinite unchangeableness, and that thou

wilt in truth love God without measure; for the measure of love is to have no measure.

'If thou lovest God with this supreme love, He will inundate thee with a superabundance of Divine grace and consolation, which no man can explain or conceive, *save he who receives it.* He alone knows well what this is, though he can but imperfectly express it; and all his desires are for ever fixed on things Eternal and Divine.

'It was this sublime state which St. Augustine desired to attain, and towards which he pressed with such ardour before he obtained it. And when he had but touched the goal so earnestly sought, he said to our Lord, "Blessed God, I would make a compact with Thee. I will die entirely to myself, that Thou mayest alone live in me. I will hush myself within myself that Thou alone mayest speak. I will rest passive that Thou mayest act in me."

'God gave him what he sought, as He does now to all who ask with fervour this same thing.

'What is the still word which He makes us hear within us? It is the superabundance of His grace, with which He fills to overflowing thy soul, in making it know His holy will, that thou mayest accomplish it in body and in spirit, and unite thyself so closely to that will, that thou willest nothing but what He wills. Thou wilt be filled with consolation and joy, when thou sufferest some sorrow or contradiction, when thou art despised for His sake; and anything that would turn thee from God, either secretly or manifestly, will be to thee a cause of affliction.

'Thou wilt be able to say with the prophet, "I will hear what God says unto me, for He will speak peace to His people, and to all that turn unto Him." Thou wilt be plunged into the depths of the Divine nature, and there thou wilt unceasingly discover and contemplate new wonders.

'If thou hast then arrived at this sublime state, hold thyself in repose and silence, love God, contemplate Him in His adorable essence, and He will conduct thee to eternal rest, to the ineffable peace of the heavenly Jerusalem—

Jerusalem, which signifies a vision of peace. It is there that man enters verily into full peace and rest. Whilst the soul is enclosed in this mortal prison she cannot obtain this *perfect* rest and peace. "Now," says St. Paul, "we see as through a glass and by enigmas;" for the knowledge of God which we have in this world is but slight; but one day we shall see Him face to face.

. . . . . .

'Then we shall love Him ardently and without measure; we shall praise Him without end, and our joy will be without weariness, our rest without fatigue.'[1]

John Tauler was a German divine called 'the illuminated Doctor.' He belonged to the Order of St. Dominic, and was one of the German 'Mystics.' He lived for some time at Cologne and also at Strasburg, where he was born, and was famed as a preacher in both cities. He preached and wrote in the German tongue. He has described how for eight years he prayed that he might be directed to some man who would instruct him more perfectly in the higher life. He was at length directed to a certain church porch; he there found a poor wretched-looking beggar, whom he saluted, saying, 'God give you good morrow, my friend.' The beggar answered, 'Sir, I do not remember that ever I had an evil morrow.' Tauler then said, 'God give you a good and happy life.' 'Wherefore say you that?' replied the beggar, 'for I was never unhappy.' Tauler, not understanding, said again, 'God bless you, my friend, pray speak what you mean.' Then said the beggar, 'Good master Doctor, I will willingly do it. You know you bade me good morrow, to which I replied that I had never had any ill morrow, for when I have hunger, I praise God; if it freeze, hail, snow, rain, be it fair

[1] Tauler's *Sermons* (translated from French edition), 23rd Sunday after Trinity.

or foul, I give praise to God. Though I be poor, miserable, and despised on earth, I give thanks to God, and therefore I never had any evil morrow. You did wish me also a good and happy life, to which I made you answer that I was never unhappy, *because I have learnt always to resign myself to God's will*, being certain that all His works cannot but be very good, by reason whereof all that happens to me by His permission, be it prosperity, adversity, sweet or sour, I receive it from His own hand, with great joy and comfort; and therefore I was never unfortunate, for I never desire anything but the good pleasure of God.' Thus Tauler was taught that a true resignation of will, accompanied with profound humility of heart, is the shortest way to union with God. Tauler also learnt much from Nicholas of Basle, who imposed on him, as a discipline, two years of silence as a preacher. Tauler obeyed, and thus lost the favour of his convent. At the end of the two years, when he again attempted to preach, words failed him, and, overcome by emotion, he wept instead of preaching. Then utterance was restored to him, and men felt that he was one who had passed from death unto life, and from darkness into light. He was the beloved friend of Ruysbröck, another Mystic whose life was one of contemplation and close communion with his Divine Master, and who taught Tauler many things which he had been taught of God.

A feud at this time raged between the Pope, John XXII., and the Emperor, Louis IV. In 1324 Louis was placed under the Papal ban, and those provinces which continued loyal to their Sovereign were laid under an interdict. A fierce struggle ensued. The arbitrary measures of the Pope roused men to resistance. The laity supported the Emperor, but the clergy in general sided with the Pope. The Churches were closed. Year after year the people were left uncared

for by their pastors. The plague, or Black Death, broke out and ravaged the villages on the Rhine. Men's hearts were failing them for fear. Some few of the clergy remained at their posts, and Tauler was amongst those Friends of God who with loving care tended the plague-stricken inhabitants. Regardless of the Papal edict he administered the rites of the Church to the dying, and buried the dead. After a life spent in efforts to win souls to a closer union with their Lord, Tauler died full of peace and joy in his native city. Luther expressed himself deeply indebted to Tauler's writings, saying 'that he never met sounder theology or which agreed more completely with the Gospel.'

HEINRICH AMANDUS VON BERG,

CALLED SUSO.

'Man must be *deformed* from the creature; *conformed* to Christ; and *transformed* into the Deity.'

'Never sounded chord so sweetly, but 'tis silenced if strung upon a dry board.'

'Take suffering willingly; bear suffering patiently; learn to suffer like Christ.'

Amandus Suso was a German Mystic, the disciple of Eckart, the friend of Tauler and Ruysbröck. Suso, like another St. Francis in spirit, felt keen sympathy with the lower creation, and thus wrote: 'The wants and sufferings of the little birds and animals, or of any of God's creatures, went to my heart, and I prayed to the pitiful Lord on high that He would help them.'

RUYSBRÖCK.

B. 1293. D. 1381.

'Everything depends on *will.* A man must will right strongly. *Will* to have humility and love, and they are thine. If any man is without the Spirit of God, it is his own fault, *for not seeking that without which he cannot please Him.*'

'In whatever outward acts thou art employed, let thy heart be free and disengaged from all, so that as oft as thou choosest thou mayest be able through all and above all to contemplate Him whom thou lovest.'

'When God reveals Himself, reason becomes blind.'

'True desire after God is not kept back by the sense of defect. The longing soul knows only this—that it is bent on God.'

'If one should soar to a height of contemplation equal to any which Peter or Paul, or any other of the Apostles, ever reached, but should be informed that some poor man stood in need of a warm broth, or of any other service, it would be far better that he should for the moment awake out of the repose of that contemplation, and bestow aid on that poor man in true charity, than that he should surrender himself to the sweetness of his present contemplation ; for God's commandments are not to be neglected for the sake of any exercise, however great it may be.'

Ruysbröck was called the 'Ecstatic Doctor.' He was vicar of St. Gudule, Brussels. At sixty years old he retired to the Augustine monastery of Grünthal in the great

forest of Sonjenbosch, near Waterloo, of which monastery he became Prior, and where he reformed his Order. Both Tauler and Gerhart Groot refer to having visited Ruysbröck at Grünthal, and having received from him instruction and edification. Ruysbröck deeply lamented the low estate of the Church, saying that 'all bent their knees for the sake of temporal wealth.' Ruysbröck's power of abstraction was most remarkable and well known. He was often to be seen walking in the crowded streets of Brussels deep in meditation. On one occasion, however, two young men seeing him pass, the one exclaimed to the other, 'Would that I were like that holy man.' 'Not for the world,' said his companion, 'for then I should never have another happy day.' To their astonishment, Ruysbröck stopped, and, looking at them, quietly replied, 'Little do you know the blessedness experienced by those who taste the Spirit of God.'

THOMAS BRADWARDINE.

B. 1290. D. 1349.

'It is perfect confidence in God which fortifies the mind of a good man against every species of adversity. He knows that God is most wise, just, and compassionate, and that *He* never falls into error, and *he knows* also that "all things work together for good to them that love God."'

'The faithful soul seeks from God the increase of all virtue, wherefore also the whole Church devoutly prays, "Grant us, O Lord, we beseech Thee, the increase of faith, hope, and charity." Hence also the already believing Apostles said, "Lord, *increase* our faith" (St. Luke xvii. 15); and the father of the afflicted boy, "Lord, I believe, help Thou mine unbelief" (St. Mark ix. 24). The Apostle also

prays, "The Lord make you to *increase* and *abound* in love one toward another, and toward all men" (1 Thess. iii. 12).

. . . . . .

'Furthermore he says (2 Thess. i. 3), "We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith *groweth* exceedingly, and the love of each one of you all toward one another aboundeth."

'When, therefore, the increase of virtue is sought from God, and worthy thanks for its reception are rendered to Him, it is certain that it will be given.

. . . . . .

'And that the gradual increase of usefulness and strength as well as certain degrees of prosperity and adversity, yea also the term of our life, are divinely ordered, the blessed Job has proved, when he said, "Thou hast appointed their bounds which they cannot pass over."

. . . . . .

'On this passage, St. Gregory has said, "Nothing that happens to men in this world comes to them without the secret counsel of God; for He, knowing all things that shall come to pass hereafter, decreed also the manner in which they shall happen throughout the ages. Thus it is already appointed unto man how much prosperity is to follow him in this world, and how much adversity shall strike him, lest immoderate prosperity should elate him, or too much adversity should overwhelm him."'[1]

'O Thou who fillest heaven and earth, why fillest Thou not this narrow heart? O human soul, low, abject, and miserable, whoever thou art, if thou be not fully replenished with the love of so great a Good, why dost thou not open all thy doors, expand all thy folds, extend all thy capacity, that by the sweetness of love so great thou mayest be wholly occupied, satiated, and ravished, especially since, little as thou art, thou canst not be *satisfied* with the love of good *inferior to the One Supreme.*'

[1] *De Causâ Dei.*

Thomas Bradwardine's family belonged to a place called Bradwardine in Herefordshire. He himself was born at Chichester, and was brought up under the shadow of the cathedral. He was protected from his boyhood upwards by Richard of Bury, one of the canons. Richard was a most learned man and a great collector of books, which he confided to the young scholar, with stringent cautions as to clean hands in touching the pages. From Chichester Bradwardine was sent to Merton College, Oxford, where he greatly distinguished himself, and acquired a high reputation both as a metaphysician and as a divine. His lectures were attended by all the rising men of his day, and so great was the impulse which he gave to learning that his writings were to be found in every European library. He studied principally the works of St. Augustine, and the rebukes which Bradwardine addressed to the Church of his time, both as to doctrine and practice, prove him to have been a reformer before the Reformation. Bradwardine is mentioned by Chaucer in his 'Canterbury Tales.' He was made junior proctor in the university, and was amongst those who declined to appear before the Pope to answer certain charges made against the English university, but appealed to the King, who supported them. Richard of Bury was now Bishop of Durham, and Bradwardine was called there by his old friend, who was high in favour with Edward III. Bradwardine was made Chancellor of St. Paul's, Prebend of Lincoln, and Chaplain to the King, whom he accompanied in his foreign expeditions. He was present at Cressy and at the siege of Calais, and many believed that his prayers brought success to the English arms. All regarded him as a saint. On the death of Archbishop Stratford in 1348, Bradwardine was elected Archbishop of Canterbury, but Edward refused to part with him, and the

election was cancelled, and another Archbishop appointed. The following year, however, Bradwardine succeeded him in the Primacy. He was consecrated at Avignon by Clement VI. The Plague, or Black Death, was then raging in England. He hastened back at once to his post, but died almost immediately of the pestilence.

He was called the 'Profound Doctor.'[1]

JOHN WYCLIFFE.

B. 1324. D. 1384.

'Whosoever liveth best, prayeth best.'

'True charity beginneth at the love of man's spirit.'

'If thou art a priest, live thou a holy life. Pass other men in holy prayer, holy desire, and holy speaking, in counselling and teaching the truth. Ever keep the commandments of God, and let His Gospel and His praises be ever in thy mouth. Let thy open life be a true book, in which the soldier and the layman may learn how to serve God and keep His commandments. For the example of good life, if it be open and continued, striketh men more than open preaching with the Word alone.'

'Since God's law saith that he is out of charity that helps not his brother with bodily alms, if he be in need, much more is he out of charity that helps not his brother's soul with teaching of God's law, when he sees him run to hell by ignorance.'

'There is no greater heresy than for a man to believe

[1] Hook's *Archbishops of Canterbury*.

that he is absolved from sin . . . . because a priest layeth his hand on the head and saith, "I absolve thee;" *for thou must be sorrowful in thy heart, else* GOD absolveth thee not.'

John Wycliffe was born at Wycliffe, a village in Yorkshire, not many miles distant from Richmond. At the age of sixteen he was sent to Queen's College, Oxford, and from thence to Merton. In 1360 he protested against the Mendicant friars, who, disregarding their vow of poverty, had now become vendors of indulgences, and by their fraud and covetousness were subverting morality and deceiving the young and unwary. Five years had scarcely passed when Urban V. renewed a claim which had fallen into abeyance since the time of Innocent III., asserting Papal sovereignty over England. The claim was resisted by Edward III., and the English Parliament passed a resolution against the Pope's assumption.

Wycliffe boldly stood forth as the champion of English liberty, and exposed the evils of a system which gave to foreigners the most valuable of our ecclesiastical livings, the revenue of which they spent abroad; and he denied that England was in any way bound by an unlawful engagement, made by King John with the Pope of his day, to pay a yearly tribute of 1,000 marks to the Roman Pontiff.

Wycliffe was made chaplain to Edward III., and on becoming Doctor of Divinity in 1372 he lectured publicly on theology at Oxford, and acquired a great reputation as a preacher of reform. In 1374 he formed one of a mission sent by the King to Bruges to meet the Papal envoys, and confer with them on the liberties of the English Church. He now became well known to John of Gaunt, Duke of Lancaster, who thenceforth protected him, and procured him the living of Lutterworth in Leicestershire. Wycliffe

openly censured all vice and corruption, and did not scruple to condemn the luxury and immorality which prevailed at the Papal Court. This made him many enemies, and in 1377 he was cited to appear before Courtney, Bishop of London, to answer the charge of heresy. On this occasion Wycliffe was supported by John of Gaunt and Lord Henry Percy, Earl Marshal. An uproar ensued; the duke's palace in the Savoy was assailed and plundered by the mob, who took part with the bishop, but the charge against Wycliffe fell to the ground. The year following, Wycliffe had again to appear at St. Paul's on the same charge; Pope Gregory XI. having sent a bull directing that he should be imprisoned as a heretic. He, however, again escaped from the hands of his enemies, the citizens of London now standing up in his defence. Gregory soon after died; and then commenced that schism, known by the name of the 'Schism of the West,' when rival Popes contended for the Papacy, and Christendom was rent in sunder by the claims of Urban VI. and Clement VII. Wycliffe in his writings exposed to contempt the proceedings of both claimants. This he followed up by attacking the Romish doctrine of Transubstantiation as unscriptural. But the great work of Wycliffe was his English version of the whole Bible, taken from the text of the Vulgate, which he completed two years before his death. In the prologue to his translation, he states that before commencing his work he collected together all the Latin Bibles which he could find, and also the writings of various commentators on the Scriptures, having especial regard to the 'Postillæ' of Nicholas de Lyra. Wycliffe's views were again denounced as heretical, and he was expelled from Oxford. He retired to Lutterworth, where he was cited to appear before Urban VI., but an attack of palsy delivered him from further persecution. Forty-

four years after his death the bones of the Reformer were burnt on the bridge at Lutterworth, and his ashes thrown into the river Swift. Wycliffe instituted a society of itinerant preachers, for the most part laymen, who went forth as evangelists, preaching to the people, and warning them 'to flee from the wrath to come.' These 'poor priests,' as they were called, gradually found admittance into the houses of both poor and rich, and the Wickliffites, or 'Lollards,' being protected by Anne of Bohemia (first wife of Richard II.), became powerful in England, till the accession of Henry IV., when the persecution of the Lollards commenced, and when—for the first time in England—*heresy* was punished by *death.*

GERHART GROOT.

(GERHARDUS MAGNUS.)

B. 1340. D. 1384.

'The farther a man knows himself to be from perfection so much the nearer he is to it.'

'Never breathe a word to show thyself off as very pious or very learned.'

'What zeal for the souls of others can that man feel who has never been zealous about his own?—for the zeal of love, if genuine, always begins with self.'

'The beginning of vain-glory is to please one's self.'

'It is a great point to obey in things which are irksome and difficult; and that is the true kind of obedience.'

'A godly man should not suffer his mind to be discomposed for the sake of anything in this world.'

Gerhart Groot was the founder of the 'Brethren of the Common Lot.' He was born at Deventer, one of the Hanseatic towns of which his father was burgomaster. At fifteen he was sent for three years to the University of Paris, during which time troubles were rife in France (1355–8). The war with England was at its height. In 1356 the battle of Poitiers was fought. The French King (Jean II.) was sent a prisoner to England; and France became a prey to intestine dissensions, which ended in civil war. Groot went from thence to Cologne, where he was greatly praised for his eloquence. He was made a canon of Utrecht and Aix. For some years Groot led a careless, reckless life. Thomas à Kempis has described him as 'not yet inspired by the Spirit of God, but walking along the broad ways of the world, until, through God's loving kindness, he became a changed man.' An old college friend, seeing Groot idly looking at some games, thus addressed him: 'Why dost thou stand here intent on vanities? Thou must become another man.' These words smote upon the heart of Groot and changed the whole course of his life. He relinquished the preferments which he held, and withdrew from the world, devoting himself to the study of the Bible. He visited Ruysbröck at Grünthal, whose holy words deepened the impressions already received. After three years he was ordained and became a preacher of the Word, going about from place to place denouncing evil and calling upon men to repent and lead a new life. He preached in Low Dutch and not, as was usual, in Latin, and from thence in some measure arose his great popularity as a preacher. His enemies were powerful, and amongst these were the Mendi-

cant Friars, who induced the authorities to order Groot to abstain from preaching. He submitted, but at once devoted his energies to the instruction of the young at Deventer. He gathered many together, and taught them pure Christian doctrine, giving them employment as copyists of valuable manuscripts, and their skill in this art became remarkable. The schools of the Brethren soon acquired fame throughout Holland and Germany, and the jealousy of the monks was excited, the education of the young having passed from their hands into the hands of Groot and his followers. The monks were unable, however, to suppress them. They had become a brotherhood, having a common aim, a common purse, and common lot; supporting themselves by their labour, but bound together by no other tie than that of brotherly love. They confessed their faults one to another, and their sole aim was '*to do good without self-seeking, simply for the glory of God.*' Groot died of the Plague in the same year that Wycliffe expired of palsy. His followers continued to lead the same life under his friend and successor Florentius Radewins. From Deventer they went forth, and spread rapidly, having institutions at Windesheim, Zwoll, Hildersheim, Ghent, and Brussels. Sisterhoods were also established of the same character. At the school of the Brethren at Deventer Thomas à Kempis was educated, and the year which marks his death saw Erasmus, then a child of four years old, commencing his life of study at this same school. The invention of printing put an end to their labours as copyists, and in the seventeenth century the 'Brethren of the Common Lot' had ceased to exist. Luther describes them 'as the first to begin preaching the Gospel and faithfully to teach and hold the pure Word.' At the Council of Constance the 'Brethren of the Common Lot' were attacked, but were

successfully defended by Gerson. Groot's life was written by Thomas à Kempis.

ST. CATHERINE OF SIENA.

B. 1347. D. 1380.

'Every virtue and every fault is developed through contact with others.'

'The source of all evil is love of self, which is the direct opposite to the love of God.'

'If God has bestowed on thee a heart by nature great, seek that it should become *supernaturally* great.'

'Patience is the marrow of Charity.'

'Our neighbour has been given to us as the medium by whom we show the love we possess towards God. . . . It is impossible for me to show the love which I have for my Creator, because He needs not my services: I must therefore take His creature as the medium, and assist and render him the services which I cannot render to God. Therefore, when Christ said to St. Peter, "Simon, son of Jonas, lovest thou Me?" and Peter answered, "Yea, Lord," Christ said unto him, "Feed My sheep."'

'The blood and tears of the Divine Son are able to cleanse us from head to foot.'

'Love was the cord which bound the God-man to the holy cross; the nails and the cross could not have held Him had not love bound Him fast. It is this same blessed

cord of love which united Divinity to humanity; and for what cause? Love was the sole cause. It was love which at the first created us in the Divine image; and when we had lost the life of grace, love willed to give us back that which we had lost by sin and frailty. God sent forth His only Son, and willed that by His Blood grace should be restored to us. And the Son, in all things obedient, humbled Himself to the death of the cross for love of us and for our salvation. . . .

'O inestimable Love! If man can give no greater proof of love than to lay down his life for a friend, how should we appreciate Thy love towards us who were Thine enemies? Thou hast given Thy life. Thou hast ransomed us with Thy blood. This surpasses all love. . . .

'Thou hast become the Mediator. Thy death has made peace between man and God; and the nails which pierced Thee are to us as the keys of life eternal.'

'Abstain from all judgment of others. If thou perceivest a sin or an evident defect in another, withdraw the thorn from the rose by prayer, in holy and brotherly compassion for the erring one.'

'Jesus crucified is the one only Way; yet hast Thou many means, O my God, by which Thou guidest sinners into this Way.'

'Patience is never conquered; she is always victorious, and ever remains at last mistress of the position.'

'The way to govern others is to well govern one's self.'

'Make for thyself a cell within thee where thou mayest hide thyself and there abide.'

Catherine was born at Siena. Her father, Giacomo Benincasa, was a wool-dyer by trade, and the father of twenty-five children. Catherine was a twin; the other little child had died almost immediately, and on this account she was perhaps loved by her mother Lapa above her other children. From her infancy Catherine seemed moved by the Spirit of God, and ever to be conscious of the Divine Presence. As she walked during the day she would see visions, and when sleep fell upon her at night she dreamed of the city of God. When only twelve years old her father and mother began to form projects for her future marriage, but Catherine entreated them to dismiss the thought, as she wished to dedicate herself to God's service. They disregarded her wishes, and looked upon her assurances that she would never marry as childish; but she was firm in her determination. Vexed at her persistence, they thought to make her yield to their wishes by keeping her constantly employed, and thus deprive her of the time she was wont to spend in meditation and devotion. But Catherine was taught of God to make an inner sanctuary in her soul, and to retire there, where no storm or persecution could disturb or interrupt her communion with her Lord. His Presence was to her a reality; and thus, whilst she patiently did the bidding of her parents, peace and repose reigned within, though the outer life was one of toil and fatigue. At length her father could no longer resist her gentle persuasion, and she was permitted to follow her own choice of life. For three years she gave herself to prayer and seclusion, and sought still closer communion with her Lord. Up to this time she had been unable to read, but now she acquired this power with facility, and the Word of God became her study day and night. Writing was also accomplished, but only after some years. Her desire had always been to

become a sister of the Third Order of St. Dominic, and when she was seventeen this desire was granted. She was directed by her Superior to lay aside the life of seclusion, and to commence her labours of charity in her own home; a life of wider and more active benevolence was to follow. Then in the narrow streets and lanes of the city was to be seen the young girl, clothed in the mantle worn by her Order, threading her way to the homes of the poor and infirm. She was often met by ingratitude and even reproach, but she bore all with meekness and patience. So holy was her influence that it is said 'no one ever approached her without coming away better.' When in 1372–3 the Plague broke out in Siena, Catherine and her sisters of St. Dominic entered fearlessly the stricken houses, bending over the dying with words of consolation, performing the last acts of mercy to the living, and the last sad offices to the dead. She visited the prisons and entered the cells of the condemned. To many of these wretched beings she was as an angel of light sent to win them from the power of Satan unto God. She shrank not even from the scaffold, standing on one occasion by the side of the penitent criminal, breathing forth words of hope and pardon, and receiving his last whispered utterance 'Jesus,' as he laid his head on the block. Her soul seemed to dwell in perpetual union with God, but the corruption and immorality which prevailed on all sides filled her with grief, and daily her prayers went up for the reform of the Church and the peace of Italy. She viewed with dismay the divisions between the Holy See and the State: the two factions of Guelphs and Ghibelines had united against the Pope (Gregory XI.), and in 1376 Catherine, who was now revered as a saint, was called upon to mediate between the Sovereign Pontiff and the unruly Florentines. By her energetic counsels Gregory was induced

to quit his beautiful home at Avignon, where for seventy years the Popes had retired, and to return to Rome, where she implored him 'to uproot vice.' His death soon followed, and Urban VI. was elected to fill the Papal chair. To him the Florentines submitted in 1378 through the negotiations of Catherine. Her influence was now needed in Rome, and she was sent for by the new Pope. Urban had become aware that her ardent appeals did more to promote peace than all the stern vigilance with which he strove to enforce it. For a while there was a lull, and then arose that Schism of the West, when two Popes held sway, and Christendom was divided in allegiance between Urban VI. and Clement VII. Catherine laboured for unity, and implored all good Catholics to espouse the cause of Urban as the rightful Pope. She wrote to Joanna, the unhappy Queen of Naples, to Charles V. of France, to the King of Hungary, and other crowned heads, beseeching them to reject Clement and 'defend the true Vicar of Christ.' In Rome she was all powerful. Urban consulted her on all points concerning the good of the Church. Her days were spent in efforts to bring about peace, and her nights were nights of prayer for the souls of men. She was still young, but life was waning fast and she knew it; her physical powers were exhausted. She heard the call from on high, and meekly answered, 'Lord, Thou callest me to Thee, and I come; not on account of any merits of mine own, but for Thy mercy's sake I come—that mercy which I have asked, Lord Jesus, in Thy name and through Thy precious blood.' She then asked the forgiveness of all those around her; and besought them, as Christ's followers, to love and not to judge one another. Her last words were those of her Lord's—'Father, into Thy hands I commend my spirit.' She died at the age of thirty-three, and was buried in Rome. In

England and in Holland, as well as in Italy, the cry for reform in the Church had gone forth; and Catherine had as contemporaries and unknown coadjutors, in the work of 'uprooting vice,' John Wycliffe and Gerhart Groot.[1]

WALTER HYLTON.

D. 1395.

'If thou wilt speed in thy going, and make a good journey, it behoveth thee to hold these two things often in thy mind—*Humility* and *Love*; and often say to thyself, *I am nothing, I have nothing, I covet nothing but One. . . . Humility* saith, *I am nothing, I have nothing*; *Love* saith, *I covet nothing but One, that is Jesus.*

'These two strings well fastened, with the minding of Jesus, make good music in the heart of the soul, when they be cunningly struck upon with the finger of reason; for the lower thou smitest upon the one, the higher soundeth the other. The less thou feelest that thou art, or that thou hast of thyself, through humility, the more thou covetest for to have of Jesus, through desire of Love.'

'*The working of Love.*'

'*Love doeth all.*'

'The Holy Ghost openeth the eye of the soul, and showeth to the soul the sight of Jesus wonderfully, and the knowledge of Him as well as the soul can suffer it by little and little; and by that sight He ravisheth all the affections of the soul to Him, and then beginneth the soul to know Him spiritually, and to love Him burningly. Then seeth the soul somewhat of the nature of the Blessed Divinity of Jesus—how that He is all, and that He worketh all, and that all good deeds that are done, and good thoughts, are only of Him; for He is all sovereign might, and all sovereign

[1] See *Vie de Sainte Catherine de Sienne* (Cartier); *St. Catherine of Siena* (Mrs. Butler).

verity, and all sovereign goodness. . . . This love draweth the soul from vain beholdings of worldly things, in *contemplation* of spiritual creatures, and of the secrets of God, from sensuality into spirituality, from earthly feeling into heavenly favour. . . . A soul that hath this gift of love through gracious beholding of Jesus . . . . thinketh herself to be right nought, and that she can do nought of herself; *but is as it were a dead thing only depending and borne up by the mercy of God.* She seeth well that Jesus is all, and doth all, and therefore asketh she nought else but the gift of love, for since the soul seeth that her own love is nought, therefore she desireth *His* love, for *that it is enough.*

'Therefore she prayeth and desireth that the love of God would touch her with His blessed light, that she may see a little of Him by His gracious presence, for then should she love Him; *and so by this way cometh the gift of Love,* which is God, into a soul. The more that a soul noughteth itself through grace, by sight of this verity, . . . and the less that it thinketh that it loveth or seeth God, the nearer it approacheth for to perceive the gift of this blessed love. For then is love master and worketh in the soul, and maketh it forget itself, and for to see and look on only how love worketh; and then is the soul more passive than active, and that is pure love. Thus St. Paul meant when he said thus, "They that are wrought by the Spirit of God, are God's sons." That is, souls that are made so humble, and so pliable to God, that they work not of themselves but suffer the Holy Ghost to stir and work in them the feelings of love, with a sweet chord to His stirrings. These are in a special manner God's sons, and most like Him.'

'When thou art stirred to a *meditation* in God, and thy thoughts are suddenly drawn out from all worldly and fleshly things, and thou thinkest that thou seest in thy soul the Lord Jesus in a bodily likeness, as He was on earth, and how He was taken of the Jews, and bound as a thief, beaten, and despised, scourged and judged to death, how

lowly He bore the cross upon His back, and how cruelly He was nailed thereon; also of the crown of thorns upon His head, and of the sharp spear that sticked Him to the heart; and then in this spiritual light feelest thy heart to so great compassion and pity of thy Lord Jesus that thou mournest and weepest and criest with all thy might of body and soul, wondering at the goodness, the love, the patience, the meekness of thy Lord Jesus, that He would for so sinful a caitiff as thou art suffer so much pain—and nevertheless thou feelest so much goodness and mercy to be in Him that thy heart riseth up into a love and a joy and gladness in Him with many sweet tears, having great trust of the forgiveness of thy sins, and of the salvation of thy soul by the virtue of this precious Passion; so that when the meditation of Christ's Passion, or any part of His humanity is thus wrought in thy heart by such a spiritual sight, with devout affection answerable thereunto,—know well that it is not of thy own working nor the feigning or working of any evil spirit, but by the grace of the Holy Ghost. For it is an opening of the spiritual eye into the humanity of Christ.'

'The Passion of our Lord, and His precious Death, is the ground of all the re-forming of man's soul; without which man's soul could never be re-formed to the likeness of Him, nor come to the bliss of heaven; but blessed be He for all His works. Now so it is, that through the virtue of His precious Passion the flaming sword of the cherubim that drove Adam out of Paradise is now put away; and the gates of heaven are open to every man that will enter in thereto. For the Person of Jesus is both God and King of Heaven in the bliss of the Father; and as Man He is 'porter' at the gate, ready to receive every soul that will be re-formed here in this life to His likeness. For now may every soul, if he will, be re-formed to the likeness of God, since that the trespass is forgiven, and the amends through Jesus are made for the first fault.'

St. Matt. v. 44.—'"*Love your enemies, do good to them that hate you, pray for them that persecute you.*"

'If thou wilt be one of Christ's followers, be like Him in this. Learn to love thy enemies, and sinful men, for all these are thy neighbours.

'Look and bethink thee how Christ loved Judas, who was both His deadly enemy and a sinful caitiff; how goodly Christ was to him, how benign, how courteous, and how lowly to him whom He knew to be damnable.

'And nevertheless He chose him to be His Apostle, and sent him to preach with His other Apostles.

'He washed his feet, and fed him with His precious Blood, and preached to him as He did to His other Apostles. He miscalled him not, despised him not, never spake evil of him; notwithstanding, if He had done all these things, He had said nothing but truth. Moreover, when Judas took Him, He kissed him, and called him His friend.

'All this charity showed Christ unto Judas, whom He knew to be damnable; and this He did in no way of counterfeiting or flattering, but in reality and truth, of good love and clean charity.

'For though it was most true that Judas was not worthy to have any gift from God, or any sign of love for his wickedness, nevertheless it was worthy and seemly that our Lord should show Himself to be *that which He is*, and that is *Love and Goodness to all His creatures*, as He was to Judas. I say not that He loved him for his sin, nor that He loved him as one of His chosen, as he did St. Peter; but *He loved him inasmuch as he was His creature*, and showed him tokens of love, if he would have been mended thereby.

'Follow thou His example somewhat as much as thou canst.'[1]

[1] *Scale of Perfection.*

There is a beautiful passage in the *Theologia Germanica* to the same effect (chap. xxxiii.). 'Christ said to Judas when he had betrayed Him, "Friend, wherefore art thou come?" Just as if He had said, "Thou hatest Me and art Mine enemy, yet I love thee and am thy Friend. Thou desirest and rejoicest in My affliction, and dost the

Walter Hylton was an English Mystic and a contemporary of Wycliffe and Gerhart Groot. Little is known of him beyond his book, the 'Scale of Perfection,' which was at one period in great repute as a work of devotion, and was addressed to an anchoress, who dwelt within the precincts of a Carthusian monastery. This has led to the supposition that Hylton was a monk of that order; he was in fact an Augustinian Canon of Thurgarton in the north of England.

There existed in England up to the time of the Reformation Anchorites and Anchoresses, who rivalled the saints of the desert in their asceticism, living in the strictest seclusion in hermit cells, which were attached to some sacred edifice. The Anchorite was usually the chantry priest, appointed to say daily masses for the soul of the departed. Westminster Abbey had its Anchorite, to whom Richard II. made confession before his encounter with Wat Tyler. The 'Scale of Perfection' was a favourite book of devotion with Margaret, Countess of Richmond, and was printed for her use by Wynkyn de Worde, in the year 1494.

VINCENT FERRER.

B. 1357. D. 1419.

'Whosoever will proudly dispute or contradict will always stand without the door. Christ, the Master of

worst thou canst unto Me; yet I desire and wish thee all good, and would fain give it thee and do it for thee, if thou wouldst but take and receive it." As though God in human nature were saying, "I am pure, simple goodness, and therefore I cannot will, or desire, or rejoice in, or do, or give anything but goodness. If I am to reward thee for thy evil and wickedness, I must do it with goodness, for I am and have nothing else." Hence, therefore, God in a man who is "made partaker of His nature," desireth and taketh no revenge for all the wrong that is or can be done unto Him. This we see in Christ when He said, "Father, forgive them, for they know not what they do."'

humility, manifests His truth only to the humble, and hides Himself from the proud.'

'Whatsoever thing you do, think not of yourself, but of God.'

'Never begin or end your study but by prayer.'

'Study fatigues and drains the mind and heart. Go from time to time to refresh them at the feet of Jesus Christ under His Cross.'

St. Vincent Ferrer was born at Valencia in Spain. From early childhood he was remarkable for his piety, and the thought of the Crucifixion, we are told, always powerfully affected him. So in riper years the Passion of his Lord was the most frequent subject of his meditation. In 1374 he entered the Order of St. Dominic, and, after a course of severe study, became master of sacred theology. His sermons were always composed with the crucifix placed before him, that the thought of the Crucified might fill his soul with light and love and power to touch the hearts of his hearers. For three years he devoted himself to the study of the Scriptures, and is said to have known the greater part of the Bible by heart. His life was chiefly spent in mission work; he preached in every province of Spain. From thence he proceeded to France, England, Italy, and Switzerland. Henry IV. of England received him with great honour. He preached also in Scotland and Ireland, thundering forth, wherever he went, against the sins of the age. Many Jews were converted through his preaching. In the Cathedral of Valencia his Bible is still to be seen; and when on his death-bed, at Vannes in Brittany, he asked that the Passion of the Lord, on which his soul had dwelt

throughout life, should be read to him to support him in his last hour. The brother of Vincent Ferrer translated the Scriptures into the Valencian dialect. The work was seized and burnt by the Inquisition. St. Vincent espoused the side of the anti-Pope Benedict XIII., but acquiesced in the decision of the General Council at Constance which elected Martin V. (Colonna).

JEAN CHARLIER,

SURNAMED GERSON.

B. 1363. D. 1429.

'Le cocq chante pour nous, toutes fois que bonne predication ou amonition nous est ramenteve ; mais le chant ne souffit point, si le regard de Jésus n'y est.'

'Metz donc en Dieu toute ta fiance. Tu n'as point icy la cité permanente, et en quelque lieu que tu sois, tu y es estrangier et pellerin, et n'auras jà repos si en toy-même tu n'es uni à notre Seigneur Dieu.'

'Souventes fois charité, c'est charnalité.'[1]

'Dieu a mis Saint Pierre, pécheur et repentant, à la tête de Son Eglise, "pour qu'il fut plus enclin à pardonner en esprit de doulceur. Celluy quy juge, et qui n'a point failly, est de légier trop rigoureux à puynir aultruy."'[2]

'St. Matt. iv. 17 : "*Repentez-vous.*"'

'C'est le premier mot de la première prédication de Nostre Seigneur, que nous ayons par escrit ès euvangiles.

[1] This is in the *Imitation*, bk. i. chap. xv.

[2] MSS. de Gerson, *Etudes sur les Mystères*, par Onésime Le Roy.

'Entendez pour quoy je treuve que Penitance refait ce que Pechie desfait. Pechie tue et occist les ames par mil et mil manières de mort, non pas temporelle, mais eternelle ! Penitance les vivifie, les resuscite et baille vie. Pechie loye les ames et les enchaine moult angoisseusement, comme je diray cy après ou mistère de l'evangile.

'Penitance les desloye. Pechie fait les ames anemies et hayneuses à Dieu. Penitance refait l'acort et la paix. Pechie oste et empesche la gloire de Paradis. Penitance la rent. Et a bref dire, Pechie amaine tous maulx, et Penitance tous biens. Si est chose bien convenable a ung prescheur de verité à chascun mot crier et hucher hault en tout temps, Repentez-vous.'[1]

'La patience dans les maux que Dieu envoie est une penitence mille fois plus agréable que toutes les flagellations.'

'Le conseil est dans l'Eglise ce qu'est l'entendement dans l'homme ; c'est lui qui dicte et qui prescrit, et le Pape est la Volonté que doit suivre le dictamen de l'entendement.'

Jean Charlier ('Christianissimus Doctor'), surnamed Gerson, was born at Gerson in Champagne. It is related that when a little child he was taught, whenever he especially wished for any cakes or sweetmeats, to kneel down and pray for them, and that he might believe in the efficacy of prayer, they were soon afterwards, by direction of his mother, thrown to him from a window by a concealed hand. Such was the dubious training of the future theologian. He was educated at Rheims, and from thence was sent in 1377 to Paris, to the College of Navarre. He had been there but one year when the death of Gregory XI. led to that great Schism which for upwards of thirty-eight

[1] *Essai sur les Sermons Français de Gerson*, par l'Abbé Ern. Bourret.

years desolated the Church, and paved the way for the Reformation. Rival Popes at this time anathematised and excommunicated each other; Italy, England, and Germany adhered to Urban VI., whilst France, Spain, and Sicily acknowledged Clement VII., who reigned at Avignon. The University of Paris was for a while divided in opinion, but Gerson was too young at this period to take part in the general excitement. In 1383 the celebrated theologian Pierre d'Ailly became head of the College of Navarre, and for seven years Gerson was his pupil. The brilliant talents of the young man soon drew attention, and at the age of twenty-five he was appointed to give Latin lectures before the University. Gerson likewise preached in French, which now began to take the place of Latin—a language imperfectly understood by the people—as he desired that women and simple folks should have the full benefit of religious teaching. Clement VII. having been accepted as the true Pope, a deputation was sent by the University to Avignon, of which Gerson was one of the chosen members. The object of this mission was to maintain the dogma of the Immaculate Conception, which was upheld by the University but rejected by the Dominicans, on the authority of St. Thomas Aquinas. Clement pronounced in favour of the dogma, and excommunicated the Dominican preacher of the contrary doctrine. The whole body of the Dominicans withdrew at once from the University, rather than subscribe to this sentence. When twenty-nine Gerson took his degree as Doctor, and in 1397–8 succeeded Pierre d'Ailly as Chancellor of Notre-Dame and of the University of Paris.[1] For twenty years he strove to heal the Schism, and restore unity to the Church. A General

[1] Pierre d'Ailly was made Cardinal Bishop of Cambray. He joined Gerson in endeavouring to procure a General Council. He was present and all-powerful at Constance.

Council, whose authority would be supreme, presented itself to his mind as the sole remedy, and for this he laboured incessantly.

In 1407 all Paris was roused to indignation by the atrocious murder of the Duke of Orleans by his cousin of Burgundy. When, however, this murder was justified by a priest named Jean Petit, saying 'that to kill tyrants was lawful,' Gerson boldly raised his voice against the iniquitous assertion, and through his efforts sentence of confiscation and imprisonment was pronounced against any who should promulgate such atrocious views. By this act Gerson drew upon himself the fierce and lasting enmity of the Duke of Burgundy, who had hitherto been his patron. In 1414 the Council of Constance assembled by order of John XXIII. Gerson appeared there as Chancellor of the University, and Ambassador from the French King Charles VI. Three Popes at this time claimed the chair of St. Peter—Benedict XIII., Gregory XII., and John XXIII. All three were set aside, and John was imprisoned. The Pope then elected was Martin V. (Colonna), who promised reforms which were never carried into effect.

John Huss and Jerome of Prague were summoned to appear before this Council on charge of heresy, and Gerson, who was the ruling spirit at Constance, exercised all his influence to secure their condemnation. He himself was afterwards accused by the Bishop of Arras of heretical tendencies, but was able to disprove them.[1]

A sect had arisen in Europe during the time of the Plague called 'Flagellants,' who 'with veiled faces, but forms half clad,' thronged the thoroughfares, singing hymns, whilst they whipped their shoulders till the blood streamed forth; this was done, as they said, to deprecate the wrath of God.

[1] See *Vie de Gerson*, par M. L'Écuy, p. 270.

St. Vincent Ferrer had unwisely permitted the Flagellants to follow him, and Gerson now protested against the immorality of such scenes in public, and called upon Ferrer to reprove them, saying '*that to be saved, no other Blood-shedding was necessary save the Blood of Jesus Christ.*' In 1418 the Council broke up. Paris was now in the hands of the Duke of Burgundy, and it was impossible for Gerson to return with safety to his post at the University. Disguised, therefore, as a pilgrim, he quitted Constance, the scene of his triumph, and wandered for three years from place to place, hiding from the pursuit of his enemies. He finally took refuge with his brother, the prior of a monastery at Lyons, and there for ten years he lived in complete seclusion, occupied in writing, and in teaching the children of the poor. The lesson ended, he would make them kneel down and pray to God 'for His poor servant Jean Gerson.' When asked what had been his spiritual experience, he replied, 'Though I have spent forty years in reading and prayer yet I could never find anything more efficacious nor compendious for attaining to mystical Theology than that our spirit should become like a young child, and as a beggar in the Presence of God.' The great work of Thomas à Kempis (the 'Imitation of Christ') has been ascribed to the Chancellor, but among the works which he acknowledged, and of which he gave a list to his brother Nicholas Jean Gerson, Prior of the Celestines at Lyons, the 'Imitation' was not named.[1] This work has also been ascribed to Jean Gersen, Abbot of Vercelli in the 12th century.

[1] See MS. de Gerson, in *Les Mystères*, par Le Roy, p. 434; *Vie de Jean Gerson, Chancelier de l'Église et de l'Université de Paris*, pa M. L'Ecuy.

JOHN HUSS.

B. 1373. D. 1415.

'It is a light matter to speak of patience, but a great matter to fulfil it.'

'To be condemned and burnt is not so disgraceful as to be guilty of falsehood.'

'Faith is the foundation of all virtues. Every man must be a disciple either of God or of Satan. Faith is the rudiment of one of these schools, infidelity of the other.'

'Love one another; this is my last entreaty. Hinder no one from bearing witness to the truth, and use all your endeavours to prevent the persecution of believers.'

John Huss was born at Hussenitz in Bohemia, and raised himself from obscurity by his talents and industry. He was made preacher at the Bethlehem Chapel in Prague, and rector of the University. Having studied some of the writings of Wycliffe, which contained truths already disseminated in some parts of Bohemia, he became convinced of the need of reformation in the Church, and thenceforward openly rebuked, in the mother tongue, the vices of the clergy and the impositions practised on the ignorant and credulous by the sale of Indulgences. He also administered the Communion in both kinds, according to the ancient custom of the Bohemian Church prior to its conformity to the Roman ritual. The Archbishop of Prague now took alarm. He ordered the writings of Wycliffe to be publicly burnt, and the clergy in the diocese to denounce his heresies. Huss refused to do this, and in answer to the charge of heresy declared that for his part 'he was content

that his soul should be where was the soul of Wycliffe.' He was in consequence cited to appear in Rome, before the Pope, but, not doing so, was excommunicated. Forbidden to preach in Prague, he left the city and preached in the towns and villages of Bohemia, where vast crowds collected to hear him. His popularity increased daily among the people, and he still retained the favour and protection of the Court. In 1414 Huss was summoned to Constance, to appear before the General Council. He obeyed, being provided with a safe-conduct from the Emperor Sigismund. Shortly after his arrival he was, however, imprisoned as 'an excommunicated heretic,' and for eight months was a captive. When brought before the Council, Huss stood firm, and maintained that the authority of the Scriptures was *above all other authority*, and that by the Scriptures his doctrines ought to be tried. Perceiving that the Council had predetermined his death, he at last turned to the Emperor, saying, 'I came voluntarily to this Council on the public faith of the Emperor, here present, that I should return to Bohemia in safety'—at which words a blush of shame was observed to cover the face of Sigismund. Huss never wavered, but heard his sentence with perfect calmness. He prayed aloud for pardon to all his enemies, declaring before God that he had been unjustly condemned.[1] He was then degraded and cursed, in these words: 'Now we give over thy soul to the devil.' 'But I,' said Huss, with eyes uplifted to Heaven, 'commend into Thy hands, Lord Jesus Christ, my soul by Thee redeemed.' When they put on him the paper crown, with devils and 'arch-heretic' painted and inscribed on it, he exclaimed, 'I rejoice to wear

[1] The Inquisitor appointed by the Holy Office for Bohemia had given Huss a testimonial as to his orthodoxy, which he produced before the Council of Constance, but it was set aside by his judges.—See *Histoire du Concile de Constance*, par Jacques Lenfant.

this crown of shame for the love of Him who wore for me a crown of thorns.' As he was fastened to the stake he cried in a firm voice, 'I do gladly seal with my blood what I have written and taught.' His last words were, 'Jesus, Son of the living God, have mercy on me.' His ashes were collected and thrown into the Rhine.

In the 'Clementinum' Library at Prague a liturgy is shown, in which is a curious illumination, representing Wycliffe striking a light, Huss blowing it into a flame, and Luther brandishing the lighted torch. The Moravian brethren of the present day are the descendants of Huss.

THOMAS À KEMPIS.

B. 1380. D. 1471.

'"*The Kingdom of God is within you*," saith the Lord. Learn to despise outward things, and give thyself to things inward, and thou shalt perceive the Kingdom of God to come in thee.

'The Kingdom of God is peace and joy in the Holy Ghost, which is not given to the unholy.

'Christ will come unto thee, and show thee His consolations, if thou prepare for Him a worthy mansion within thee. . . .

'For thus saith He: "*If any man love Me he will keep My words*, and *we will come unto him, and will make our abode with him.*"

'Give therefore admittance unto Christ, and deny entrance to all others.

'When thou hast Christ thou art rich, and hast enough. He will be thy faithful and provident Helper in all things, so as thou shalt not need to trust in men.

'For men soon change, and quickly fail, but Christ remaineth for ever, and standeth by us firmly unto the end. . . .

'Put all thy trust in God, let Him be thy fear and thy love. He shall answer for thee, and will do in all things what is best for thee.

'Thou hast not here an abiding city, and wheresoever thou be, thou art a stranger and pilgrim; neither shalt thou ever have rest unless thou be inwardly united unto Christ.

'Let thy thought be on the Highest and thy prayer for mercy directed unto Christ without ceasing.

'If thou canst not contemplate high and heavenly things, *rest thyself in the Passion of Christ*, and dwell willingly in His sacred wounds.

'For if thou fly devoutly unto the wounds and precious marks of the Lord Jesus, thou shalt feel great comfort in tribulation; neither wilt thou much care for the slights of men, and wilt easily bear words of detraction.

'Christ was also in the world, despised of men; and in greatest necessity forsaken by His acquaintance and friends, in the midst of slanders.

'Christ was willing to suffer, and be despised, and darest thou complain of any man?

'Christ had adversaries and backbiters, and dost thou wish to have all men thy friends and benefactors?

'Whence shall thy patience attain her crown, if no adversity befall thee?

'If thou art willing to suffer no adversity, how wilt thou be the friend of Christ?

'Suffer with Christ, and for Christ, if thou desire to reign with Christ.

'If thou hadst but once perfectly entered into the secrets of the Lord Jesus, and tasted a little of His ardent love; then wouldest thou not regard thine own convenience, or inconvenience, but rather wouldest rejoice at slanders, if they should be cast upon thee; for the love of Jesus maketh a man despise himself.

'A lover of Jesus and of the truth, and a true inward Christian, and one free from inordinate affections, can freely turn himself unto God, and lift himself above himself in spirit, and with joy remain at rest.

'But many things displease, and often trouble thee; because thou art not yet perfectly dead unto thyself, nor separated from all earthly things.'[1]

'God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much.

'The noble love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect.

'Nothing is sweeter than Love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth, because Love is born of God, and cannot rest but in God, above all created things.

'Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility. . . .

'It is therefore able to undertake all things, and it completes many things and warrants them to take effect, where he who does not love would faint and lie down.

'Love is watchful, and, sleeping, slumbereth not.

'Though weary, it is not tired; though pressed, it is not straitened; though alarmed, it is not confounded; but, as a lively flame and burning torch, it forces its way upwards, and securely passes all.

'If any man love, he knoweth what is the cry of this voice. For it is a loud cry in the ears of God, the ardent affection of the soul when it saith, "My God, my Beloved, Thou art all mine and I am Thine."'[2]

Thomas Hemerken, or Haemerlein, commonly called à Kempis, was born at the village of Kemp in the diocese of Cologne. He was brought up at the school of the 'Brethren of the Common Lot' at Deventer, under Floren-

[1] See Second Book of the *Imitation of Christ*.
[2] See Third Book, *Ibid.*

tius Radewins (the successor of Gerhart Groot), and became Sub-Prior of St. Agnes, near Zwoll. He has been generally regarded as the author of 'De Imitatione Christi,'[1] a book of devotion which has won many to righteousness, and soothed the dying bed of not a few devout men and women. John Wessel states that Thomas à Kempis was employed in writing this book whilst he was himself a scholar at Zwoll, and that the reading of it became to him the starting-point of a higher life.

Thomas à Kempis lived to the advanced age of ninety-two—a life spent in holy seclusion, and which nearly spanned the intervening space between the death of John Wycliffe and the birth of Martin Luther.

The fourth book of the 'Imitation' was first translated into English by Margaret, Countess of Richmond. The Bibliothèque Royale at Brussels possesses the only MS. of the 'Imitation,' *written* by Thomas à Kempis himself, with his signature affixed at the end. There are three MSS. of his known, but *only this one of this book*, which has been photographed and published in England, with a preface by Monsieur Ruelens, the Keeper of MSS. at the Bibliothèque Royale, Brussels.

JOHANN VON WESEL.

D. 1482.

'As Christ gives Himself wholly to me, so am I bound, in my turn, to give myself wholly for the good of the brethren; and as He became our Saviour so ought we also in our measure to strive to be saviours of others.'

[1] See *Mediæval Church History* (Archbishop Trench), p. 355, 'On the Imitation of Christ.' Also *Moral and Metaphysical Philosophy* (Rev. F. D. Maurice), vol. ii. pp. 45, 46.

'Whoever teaches that Christ has been made unto us for righteousness, the same is a teacher whom the Lord has given.'

John of Wesel was so called after his native place, the beautiful little town of *Ober-Wesel* on the Rhine. His proper name was Ruchard. He was Professor at the University of Erfurth, where the need of reform in the Church had been felt and expressed by many before this time.[1] From Erfurth Wesel was appointed preacher, first at Mayence and then at Worms. Here he boldly exposed the corrupt state of the Church, saying, 'All seem intent on reaping a golden harvest; they pursue only their own interests, and totally neglect the duties of Christian piety.'

In another place he says, 'Rare as a black swan is the priest who discharges the apostolical office with apostolical fidelity.' Thus, in an age when the study of the Scriptures was entirely neglected, when 'rude men, wholly destitute of merit, rose to the priesthood, gaming and debauchery their life,' Wesel's cry uprose like another voice in the wilderness, saying, 'Repent ye.' He had intense love and veneration for the Bible: he would have all men 'hold fast by Scripture and by that alone.' He urged his hearers 'not to be blindly led by the interpretation of men, but to study the Bible, with prayer for a right understanding of the Divine Word. He wrote against *Indulgences*, which he maintained had not been known to the Church till after the time of St. Francis and St. Dominic, having been first promulgated by the Schoolmen. For seventeen years he continued his apostolical labours at Worms, but in 1479 he was brought

[1] In 1409, in the time of Huss, a vast number of foreign students left the University of Prague: many came to Erfurth and spread Hussite opinions throughout the University.

before the Inquisition. Wesel was now old, and failing in body and mind. He was nevertheless mercilessly condemned to imprisonment for life, and his writings were publicly burnt before his eyes. After two years of confinement the aged preacher of reform died in prison. His words, however, lived, for Luther states that when he was at Erfurth the university was ruled by Wesel's books, and out of these books he studied for his master's degree.

ST. FRANCIS OF PAOLA.

B. 1416. D. 1507.

'In correcting, fail not to mix the wine with oil—justice with mercy.'

'Prayer penetrates where flesh and blood can find no entrance.'

'Nothing is difficult to him who in very truth loves God.'

'Shun much speaking, which cannot but lead to sin.'

'Let all be with charity. Wherever we go let us go with charity; whatever we do let it be done with charity.'

St. Francis was born at Paola in Calabria, of poor parents. The Council of Constance was then sitting, which restored for a while unity of government to the Church. At thirteen he was placed by his father in a Franciscan convent, where his devout and self-denying spirit gave promise of the future saint. At twenty he founded the order of Minims, which consisted at first but of three members. Each had a separate cell, and to these was attached a small oratory. Strict discipline was enforced, and in a few years the order had so increased that a large monastery and church rose in

the place of the three small cells. 'Charity' was the motto chosen by St. Francis of Paola, and the great truth which he sought to impress upon his disciples was ***humility***, which was only to be acquired by the knowledge of our own littleness and insufficiency. St. Francis is said to have foretold the taking of Constantinople by the Turks (1453) six years before the event. He was sent, by order of the Pope, to Louis XI., King of France, who, on his arrival at Plessis-les-Tours, implored him to prolong his life. St. Francis rebuked the King, and bade him implore pardon of God and prepare for death.

St. Francis himself died at the advanced age of ninety-one, about the time when Martin Luther entered the priesthood. It is said that Savonarola applied to St Francis for counsel, soon after entering the Dominican Order, and, in a letter to a friend, St. Francis alludes to this, and predicted that Savonarola would be 'a reformer in the Church, that he would convert many and die the martyr's death.'[1]

JOHN WESSEL,

SURNAMED 'LUX MUNDI.'

B. 1419. D. 1489.

'It is a rich nursery of true riches, to know the poverty of one's own inner man.'

'He who, under the sound of the Gospel, believes, desires, hopes, trusts the glad tidings, and loves Him who justifies and blesses him, gives himself up without reserve to Him whom he loves, and ascribes no glory to himself, for he knows that of himself he is nothing.'

'Jesus desires to see in man the Divine Image restored, or, in other words, *truth*, *purity*, and *love*. In so far as these do not live within us, there is night in our bosoms.'

[1] *Vita di Savonarola* (Fra Serafino Razzi).

'He who is not moved by the love of Christ is dead; he who is not sensible to it is stupid; he who is not warmed by it is cold.'

St. Luke x. 42.—'"*Mary hath chosen that good part.*"

'Mary's is indeed the better part, but it is a part which is not given to all, and which is known only to those by whom it has been received. It was not given to Martha, and hence she had no notion of its blessedness, and judging that, because a thing was unknown to her, it did not exist, she believed her sister to be idle. But the Lord Jesus, the gracious Umpire between those two most loving sisters—affectionate to both, because the Father of both, and the inspiring Author of their respective duties—decides between them with a wise regard to each, acknowledging with praise the good service of the one, and instructing her ignorance, but at the same time giving the preference to Mary, because performing, as it were, a higher service. She had welcomed the Divine Word into the inner abode of her spirit, whereas Martha had but received the Word Incarnate into her outward dwelling, and fed Him with visible food. Piety, for the sake of God, but not with a direct reference to Him, is in the spirit of Martha. Piety, constantly directed towards Him, is in the spirit of Mary.'

'The man who, in reading the Bible, does not daily learn to think less of himself, and does not grow in self-dislike and self-humiliation, reads it not only in vain, but even not without danger.'

'The inward eye, although illumined by a beam of Divine light, is yet not strong enough to take in the full splendour of the Divine beauty.'

John Wessel was born at Groningen. He was educated at Zwoll, at the College of the Priests of St. Jerome.[1]

[1] The Clerks of the 'Common Lot' were called *Hieronymites.*

Whilst there he became acquainted with the saintly Sub-Prior of the Monastery of Mount St. Agnes, who was then employed in writing 'The Imitation of Christ,'[1] a book to which Wessel states he owed his first deep religious impressions. From Zwoll Wessel was sent to the University of Cologne, where he became distinguished as a Greek and Hebrew scholar. He likewise belonged to the University of Paris, where Reuchlin became one of his pupils. His chief interest lay in the study of the Scriptures in the original languages, and as a Biblical scholar he was looked upon as unrivalled. He was invited to teach theology at Heidelberg, but this was opposed by his rivals on the ground of his being a layman, and consequently not entitled to take this office. He therefore withdrew to Cologne. He then visited Rome, where Sixtus IV.,[2] with whom he had been acquainted in Paris, gave him a gracious reception, and, appreciating his learning, proposed to make him a bishop. Wessel declined all offers of preferment, and made but one request to the Pope—that he might be given a copy of the Bible in Hebrew and Greek from the library of the Vatican. On returning to Germany he gave lectures in philosophy and on the science of languages, at Groningen. On his death-bed his mind was for a while perplexed by doubts; but these passed away, and he joyfully exclaimed to those about him, 'God be praised: these vain doubts are fled, and now all I know is Jesus Christ, and Him crucified.'

Luther said, 'If I had read his writings somewhat earlier, my enemies might have thought that Luther had got his lesson from Wessel, so much are we of one mind.' When Wessel died Luther was six years old.

[1] See *MS.* at Munich on the authorship of this book, mentioned in Ullmann's *Reformers before the Reformation* (note, p. 270).

[2] *Francis de Rovere.* He was General of the Minorites when Wessel was in Paris.

FRA GIROLAMO SAVONAROLA.

B. 1452. D. 1498.

'He who prays to God ought to address Him as if He were present, for He is everywhere, in every place, in every man, and especially in the soul of the just. Seek Him not therefore in the earth, or in heaven, or elsewhere. Seek for Him in your own heart. Do as did the prophet, who says, "*I will hear that which the Lord will say unto me.*"'

'Death is the most solemn moment of our existence: it is then that the devil has the last battle with us. It is as if he were playing a game at chess with us, and was watching the moment of death to give us checkmate. He who gets the better of him then, has won the battle of life.'

'*The sweetness and virtue of the sacred name of Christ.*

'The name of Jesus is sweet, then, sweet unto the taste and sweet within the heart. . . . . But why is it thus sweet? Let us say, if we are able, what meaneth this name —Jesus? Truly is it interpreted Saviour. On Jesus, then, let us for a while meditate. What hast thou found? Incitement to love. In what way? What doth "Saviour" mean if not One who loveth us? In what way hath He saved us? By the Cross. Behold what true love I find in this Man; how sweet, how strong His love!

'Most pleasant is it to those who serve princes and kings in this world, if they are loved by them. In truth, for this end men will do anything; and when they have gained this love, they are so full of rejoicing that they think it impossible to have greater felicity.

. . . . . .

'If these find such delight, what must they have who know that they are beloved of Jesus? And this name

manifests this unto me: for in that He is my Saviour I consider and perceive how that He hath truly loved me, because in me He hath neither advantage nor profit; and I confess and say with the Psalmist, "*Thou art my God, for my goods are nothing unto Thee;*" but me Thou hast purely loved, for Thou hast loved me to do me good. Again, hath He loved sweetly, because He willeth not that I should be as a servant, but as a brother; and He my Saviour, my Jesus! Therefore He made Himself little, even in the likeness of men and in form was found as a man. Verily hath He so loved us, that He disdained not to say, "*My delights are with the sons of men;*" for which cause again He was not ashamed to call them brethren, saying, "*I will declare Thy name unto my brethren.*" Again, He loveth strongly, in that for our salvation He shrunk not from the manger, nor from revilings, nor from the cross.

'For He had not suffered, save that He willed to suffer. Verily He loveth me, and hath given Himself for me!

'Also, another sweetness do I find in this Name; for what do both Saviour and Jesus declare unto me, but marvellous compassion? What is more soothing in sorrow than to have a friend sympathise with thee? Surely this greatly alleviates grief, because in some way He shareth with thee the load of sadness, and in so doing showeth that He loves thee—and this is sweet. And, behold, Jesus, being the Son of God, could not in His Divine nature know sorrow; therefore He took upon Him grief, and was made man, to the end that He might suffer with me, and carry my sorrow; for He would in all things be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God, to purge away the sins of the people. For in that He hath suffered and was tempted He hath power to succour them that are tempted. In this name of Jesus there is made manifest to me the tender compassion of God.

. . . . . .

'A fearful thing is it to fall into the hands of the living God; . . . . but this name of Jesus extinguisheth wrath. It

showeth me my Advocate: "*If any shall sin we have an Advocate with the Father, Jesus Christ the Just.*"

'Likewise, in this name of Jesus is revealed the key of God's treasury, even the key that openeth.

'And what is more blessed than to possess the key of this treasury, so as to open when one wills and carry away? And behold! this is the Key, to wit, the name of Jesus: this is the Key of heaven, to open when we will.

'Dost thou marvel at this; or doth God lie? "*I am,*" saith He, "*the Way, the Truth, and the Life.*" "*Verily, verily, I say unto you, if ye shall ask anything of the Father in My name, He will give it to you.*" Also again he saith, "*And whatsoever ye shall ask the Father in My name, I will do it.*" Ask, then, brethren, in the name of Jesus, but ask for Heaven's especial gift. What, then, is this? The Holy Spirit. "*Ask and ye shall have;*" because Jesus is the Key to give thee the Spirit, and the Spirit giveth all blessings; therefore He saith, "*The Comforter, the Holy Spirit, whom My Father will send in My name, He will teach you all things, and remind you of all things.*" Also the name of Jesus is sweet, because it showeth me glory and honour in this world, and in the world to come. For what is more glorious here than to be redeemed and saved by the Blood of Christ? . . . . And what will be sweeter in glory, hereafter, than to behold the Son of God who was crucified for us? All these things, brethren, doth the name of Jesus reveal to me; therefore is it most sweet within my heart.

'And doth it not seem to you who have this Name in your heart, that it cries, and says, "*I have loved thee with an everlasting love, therefore with loving mercies have I drawn thee*"? Now, again, doth it not seem to say unto thee, "*Thou hast committed adultery with many lovers, nevertheless return unto Me, saith the Lord, and I will receive thee*"?

'Again, when thou hast sinned, and hast lost all hope, saith it not unto thee, "*Fear thou not, thou shalt not be confounded, be not dismayed. For a little moment I left*

thee, but with great mercies will I gather thee." Doth it not seem to thee that it says, "Go and pray"?—yea, "*Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth*"? And thou, who art sighing for thy country, saith it not unto thee, "Have yet a little patience," and know that "*the new name shall be given thee, which the mouth of the Lord shall name: thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God*"—"*Thou shalt no more be called Forsaken, and thy land shall no more be Desolate, but thou shalt be called 'My pleasure,' and thy land shall be inhabited.*"

'Therefore, brethren, honour the name of the Lord, and hide it in your hearts; for it is sweet, and an infinite treasure; for whosoever calleth upon the Lord shall be saved, even by the name of the Lord Jesus Christ, who is God, with the Father and the Holy Spirit, blessed for ever and ever, Amen.'[1]

Girolamo Savonarola was born at Ferrara. He was not intended by his family for the cloister, but for the medical profession. He was by nature studious, and his intense love of retirement and solitude was remarkable from early youth. He shrank from contact with the world, and was so keenly alive to the misery which sin had brought upon man, and the utter vanity of earthly things, that his soul was weighed down by sadness. He looked around in the world and beheld 'virtue despised and vice honoured,' so that to him the cloister seemed to offer the sole haven of rest on this side of the grave. He was but twenty-three years old when, sadly and silently, he left his father's house at Ferrara and stole away to Bologna, to bury himself in a convent of the Dominican order. The night before leaving his home he wrote some lines of farewell to his father, explaining his

[1] *Sermoni e Prediche di Fra Girolamo Savonarola de' Predicatori* ermone Sestodecimo).

reasons for so doing, but he felt that this was not enough for the mother who bore him—for her there must be more than written words. He sought her, and, finding her alone, took up his long-neglected lute, and, touching the chords as if inspired, drew forth from the instrument a melody so soft and plaintive that his mother burst into tears. All seemed to be revealed to her, and she exclaimed with deep emotion, 'This, my son, I feel, is a song of farewell.' He remained silent, and at daybreak he was gone. The works of Aristotle and St. Thomas Aquinas had at one time been his favourite study, but these had given place to the Bible. In the cloister, however, to his sorrow, he found the friars solely occupied with 'vain questions' in philosophy, and the Word of God utterly neglected. The sin and infidelity of the Church were now for the first time exposed to his gaze, and his whole soul became concentrated in the one thought—its spiritual renovation. The Bible was his constant companion, and he is said to have known the greater part of it by heart. In this way his mind became imbued with its imagery, and his spirit found rest in its precious promises. He remained seven years at Bologna. In 1482 he was sent to preach in Florence, but he failed to attract attention as a preacher. His language lacked the polish to which the Florentines were accustomed, and he had also some difficulty in articulation. He was sent elsewhere. Again and again he failed; but he had within him an energy which overcame all obstacles; he determined to conquer his infirmity of utterance, and after a year he was completely successful. He then made prophecy the subject of his teaching, and the Revelation of St. John the book from which he chiefly took his text. Thenceforth crowds gathered in the churches to hear him, and listened with awe to his denunciations against sin, his calls to repentance, and

his warning to flee from the coming wrath. In 1490 he was summoned to Florence. Lorenzo de' Medici was then chief of the State, and at the height of his grandeur and magnificence. He had heard from Pico, Prince of Mirandola, of the fame of Savonarola, and had sent for him to preach the Lenten sermons in San Marco, a convent founded by the Medici, of which Savonarola became prior the following year. Lorenzo acknowledged the power of the preacher and heard him frequently, but Savonarola shrunk instinctively from him: for what concord could there be betwixt them?

The Papal Chair was filled at this time by Innocent VIII.; twelve months later, the infamous Alexander VI. (Borgia) ascended the throne of St. Peter, and Lorenzo de' Medici, yet in the prime of life, was on his death-bed. Scenes of blood and rapine now rose before the mental vision of Lorenzo—deeds which weighed heavily on the soul of the dying man; and, conscience-stricken, he summoned Savonarola to give him ghostly counsel. Three things were required by the prior before granting absolution, —a full confession of faith; restitution of all that he had acquired by unlawful means—these were assented to; then came the solemn demand that he should restore to Florence the liberties of which he had deprived her. Proudly and sullenly Lorenzo 'the Magnificent' turned his face to the wall, and Savonarola withdrew, leaving him to die unshriven and unblessed.

Savonarola's long-cherished work of reform had commenced in his convent—reform which he hoped would spread throughout the Church. He introduced among his brethren the study of the Scriptures in Hebrew and Greek, and sought in all ways to purify and elevate the minds of the people. But troublous times were at hand. Charles VIII.

with a numerous army marched upon Florence, and Piero, the son of Lorenzo, who had succeeded to his dignities, having made base concessions to the French King, was banished with his family from the State, and a fresh treaty was made with Charles by the Florentines. Savonarola, supreme in Florence, vehemently urged on reform both in Church and State. A cardinal's hat was offered him by the Pope to silence his rebukes. 'I will have no hat but that of a martyr, red with mine own blood,' was his stern reply, which drew even from Borgia the exclamation, 'This man, after all, must be a true servant of God!'

In 1498 he was summoned to Rome to answer the charges brought against him by his enemies. He did not obey the summons, but urged that a General Council should be convened. This act was followed by excommunication. Alexander VI. denounced him as 'a son of blasphemy and perdition.' Trial by fire was demanded by his enemies, to which Savonarola was reluctantly persuaded by two of his followers, Domenico and Silvestro, to give his sanction. To the disappointment of the angry and expectant crowd which had assembled, the trial did not take place, and he who had been revered and honoured above all men was now reviled and cursed by the fickle multitude as he led his followers back to San Marco. The rage and excitement of the populace increased, his enemies were in power, and no attempt was made to curb the fury of the mob. The convent of San Marco was stormed. Savonarola was led forth, having refused to fly, and, with hands bound behind his back, he was hurried away amidst the hootings of the insulting crowd. Again and again he was put to the torture during his three weeks of imprisonment, and in his agony words were drawn from his lips which were disavowed when the power of thought returned and he came

to himself. Finally he was condemned to be strangled, and then burnt with two of his friars. The night before his execution was not spent in solitude. It was the custom that some one should keep watch with the prisoner through those last hours. Jacopo Nicolini, of the Order of the Temple, a man of merciful character, was deputed to this office. As he entered the condemned cell he said to Savonarola, in gentle tones, 'I come not to preach resignation to him who has known how to lead a whole people back to the paths of virtue.' Savonarola passed the greater part of the night in prayer and meditation, but the frail body, worn and weary, at length sought rest, and, turning to Nicolini, he meekly asked to be allowed to lay his head for a while on his lap, and, like a tired child, immediately fell asleep, his lips moving as if holding converse with some invisible friend. At break of day he was to receive the Sacrament, and as a great favour he was permitted to administer it to Domenico and Silvestro —the two who were to share his fate. Before receiving the Sacred Elements he thus prayed: 'My God, I know Thee, the Blessed Trinity, perfect, invisible, distinct in Three Persons, Father, Son, and Holy Ghost. I acknowledge Thee as the Eternal Word Who didst come down from heaven to earth, born of the Virgin Mary, that Thou mightest shed on the wood of the Cross Thy precious Blood for us miserable sinners. My God, I pray Thee, I implore Thee, for my salvation. I beseech Thee, O my Consoler, that Thy precious Blood may not have been shed in vain, but that it may ransom me from all the sins I have committed from my baptism until now. Thy pardon, O my God, I ask for these my sins, and to Thee do I confess them. . . . And may all here present pray Thy Divine Majesty for my soul, that courage and strength may be given me, so that the adversary may not have any hold over

me in the last supreme moment. O my Lord, blessed be Thou for ever. Amen.'

The hour was now come. The three were led out of prison and degraded from their office, their robes plucked from off them, and the curse pronounced: 'I separate you from the Church Militant, and from the Church Triumphant. But the deep-toned voice of Savonarola resounded, 'Not from the Church Triumphant: *that* is beyond your power.'

Silently he ascended the steps of the ladder placed in the Great Square of Florence, and looked down on the dense multitude collected beneath; but no words of vindication escaped his lips. His thoughts turned to Him Who in His hour of shame and humiliation 'opened not His mouth,' and His poor tortured follower sought now no human sympathy or approval. In such an hour God alone could give comfort.

In the Piazza della Signoria Savonarola was hung on a gibbet and burnt, and the waters of the Arno received his ashes. Once only he uplifted his voice. It was at the last moment of consciousness. Pressing to his lips the crucifix which he held in his hand, he breathed forth his soul in these words: 'The Lord hath suffered as much for me.' It was his last utterance on earth; the wicked had ceased their troubling, and the weary was at rest.

Amongst the great artists of the day he had his followers. Baccio della Porta (known as Fra Bartolomeo),[1] Lorenzo di Credi, Sandro Botticelli, and Luca della Robbia, were friends and disciples of the Great Prior of San Marco; and Michael Angelo, devoted as he was to the house of Medici, honoured his writings, and often referred to the beautiful tones of his voice in preaching. In Raphael's picture in

[1] Baccio della Porta became a Dominican after the death of Savonarola, and was buried at San Marco.

the Vatican, called 'The Disputation on the Sacrament' (which was begun ten years after Savonarola's death), the painter has represented the Prior of San Marco in his black cowl among the doctors of the Church. The time foreshadowed by the great painter came to pass. A century had scarcely elapsed when medals were struck bearing Savonarola's effigy, with an inscription in his honour, and in these latter days the Church of Rome acknowledges and reveres as a man of God him whom she then cast out and slew as a blasphemer.[1]

GIOVANNI PICO DELLA MIRANDOLA.

B. 1463. D. 1494.

'Beware lest thou so embrace Martha, as utterly to forsake Mary.'

'Never forget these two things: that both the Son of God died for thee, and that thou shalt also thyself die shortly, live thou never so long.'

'Certainly He shall not hear thee, when thou callest on *Him*, if thou hearest not first the poor man when he calleth upon *thee*.'

'He that asketh doubtingly asketh coldly.'

'Stop thine ears to whatsoever men think on thee; accept it for nothing, but regard only the judgment of God.'

'Philosophy seeks for Truth; Theology finds it; Religion possesses it.'

[1] *Jérome Savonarola: Sa Vie, ses Prédications, ses Ecrits*, par F. T. Perrens.

'Thou mayest do nothing more pleasant to God, nothing more profitable to thyself, than if thine hand cease not day nor night to turn and read the volumes of Holy Scripture. There lieth privily in them a certain heavenly strength, quick and effectual, which with a marvellous power transformeth and changeth the readers' mind into the love of God.'

'It is verily a great madness not to believe the Gospel, whose *truth* the blood of martyrs crieth, the voice of Apostles soundeth, miracles prove, *reason confirmeth*, the world testifieth, the elements speak, devils confess! But a far greater madness is it, *if thou doubt not but that the Gospel is true, to live then as though thou doubtest not but that it were false.*'

Giovanni Pico, Prince of Mirandola, surnamed 'the Phœnix of learning,' was educated at Bologna, and designed for holy orders. Ten years before his birth Constantinople had fallen into the hands of the infidel. The Eastern Empire was at an end, and scholars from the East fled to Italy for refuge. A great revival of learning was the result. Men awoke from their intellectual slumber; the Greek and Hebrew languages, neglected or forgotten, once more arose to give fresh life to the world. The new learning had the greatest attraction for Mirandola. He was endowed with extraordinary intellectual powers. Master of Hebrew, Greek, and Arabic, he resolved, in his keen hunger for knowledge, to penetrate into the mysteries of the Jewish Cabbala. Having obtained the assistance of a learned Rabbi from Constantinople, he devoted himself to the study of the 'Sohar,' described as the 'grand storehouse of Cabbalism,' and, by his translation into Latin of some of the Cabbalistic treatises, made them known to the learned in Rome and Florence—to Reuchlin amongst others.

Mirandola at the same time asserted that 'no science yielded greater proof of the divinity of Christ than the Cabbala,' and in 1486, when only twenty-three years of age, boldly defied all European scholars to disprove this wild assertion. He was accused of heresy, but addressed an apology to the Pope—Innocent VIII.—in which he ably defended his orthodoxy. His apology was well received, but he was advised to absent himself from Rome, and was ordered to abstain from promulgating theories calculated to mislead the unlearned. This was a severe blow to the pride of the vainglorious philosopher, but by this blow he was awakened from his dream of earthly fame. To use his own words in after-years, 'it was to him as a shining light when wandering in darkness.' At Reggio, in 1487, he met Savonarola, and ere long a vital change was wrought in the Cabbalistic scholar; the Divine love which burned within the soul of the Dominican warmed the chilled heart of Mirandola, and drew him heavenwards. To Savonarola 'he was wont to break the secrets of his heart,' and turning from 'vain disputations' he gave himself up to the study of the Word of God. 'Outward observances had no great force with him,' but 'he cleaved to God with deep fervent love and devotion.' His vast riches were henceforth bestowed upon the indigent, and poor scholars found in him a generous benefactor. He was a new man, 'created anew in Christ Jesus unto good works.'

At the early age of thirty-one Mirandola was seized with the fever, of which he died, but 'in the twitches and pangs of death he spake as though he beheld the heavens open.' He was buried at Florence, in the Church of San Marco. It was Pico della Mirandola who had brought Savonarola to the notice of Lorenzo de' Medici; and Savonarola, as Prior of San Marco, preached the funeral sermon of

his friend, speaking of him as 'one called of God'—'a man on whom God had heaped many great gifts and singular graces.'

Mirandola's writings were translated into English by Sir Thomas More, from which translation the above extracts have been taken. He describes him as of 'a very happy mynde, which none adversitie might oppress, and which no prosperitie might enhance.'[1]

JOHN REUCHLIN, OR CAPNIO.

B. 1450. D. 1522.

'"*His name shall be called Wonderful.*" (*Isa.* ix. 6.)

'Jesus lay hidden in a manger; but was glorified by angels, foreshown by a star, adored by the Magi. (*St. Luke* ii. 13; *St. Matt.* ii. 2.)

'He had neither beauty nor comeliness in the sight of the Jews; but in David's eyes He was fairer than the children of men. (*Ps.* l. 2; xlv. 3.)

'On the mount He was transfigured, and shone in splendour like the sun, revealing the majesty in which He will come to judgment. (*St. Luke* ix. 32.)

'He was baptized as man; but forgave sins as God; needing not to be cleansed by water, for as water cleanses, so He Himself was cleansing. (*St. Matt.* iii. 16.)

'He was tempted as man; but victorious as God, and commanded us to trust and be of good cheer, because He had overcome the world. (*St. Matt.* iv. 1–11.)

'He was hungry; but fed many thousands, descending from heaven as the living Bread. (*St. John* vi.)

'He was athirst; but He cried, "If any man thirst, let him come unto Me, and drink." (*St. John* xix. 28; vii. 37.)

[1] See *Life of John Picus, Erle of Myrandula*, by Sir Thomas More; also *The Oxford Reformers*, by Frederic Seebohm.

'He was weary; but to the weary that come unto Him He promised rest. (*St. John* iv. 6; *St. Matt.* xi. 28.)

'He was oppressed with sleep; but when the storm burst, He arose to rebuke the wind and the sea. (*St. Luke* viii. 23, 24.)

'He was accused of having a devil; but was acknowledged the Son of the most high God by the demoniac of Gadara, out of whom He cast a legion of devils. (*St. John* vii. 20; *St. Mark* v. 7.)

'He prayed; yet He answered prayer. (*St. Mark* vi. 46; *St. Matt.* viii. 3.)

'He wept; but wipes away all tears. (*St. John* xi. 35; *Rev.* xxi. 4.)

'He asked as man where Lazarus was laid; but He raised up Lazarus from the dead, for He was God.' (*St. John* xi. 34, 43, 44.)

'He was sold for little, even for thirty pieces of silver; but He redeemed the world at a great price. (*St. Matt.* xxvii. 3; 1 *St. Pet.* i. 18, 19.)

'He was dumb like a lamb before her shearers; yet He is the Word. (*Isa.* liii. 7; *St. John* i. 1.)

'He was bruised and wounded; yet He beareth our sicknesses, and healeth our infirmities. (*Isa.* l. 6; *St. Matt.* viii. 17.)

'He was hung on the accursed tree; but to that tree He gave life; He saved thereon the thief and put away the darkness of death. (*St. Matt.* xxvii. 35; *St. Luke* xxiii. 43.)

'In His thirst He was given vinegar to drink; yet He changed the water into wine. (*St. Luke* xxiii. 36; *St. John* ii. 7–10.)

'He gave up the ghost; yet He had power to resume His life. He died; but He lives, and by death abolished death. (*St. John* xix. 30; *St. John* xx. 19, 20; *Rev.* i. 18; 2 *Tim.* i. 10.)

'He was buried; but He rose again. (*St. Matt.* xxvii. 58–60; xxviii. 9.)

'He descended into Hades; but he led forth the souls

into freedom. He ascended into heaven; but will come again to judge the quick and the dead. (1 *St. Peter* iii. 18–22 ; 2 *St. Pet.* iii. 10–14.)

'Rightly therefore is His name called "Wonderful"; for He is full of wonder, and doeth wondrous things wondrously. (*Isa.* ix. 6.)'[1]

John Reuchlin was born at Pforzheim in Suabia. His name in Dutch signified 'Little Smoke'; it was therefore changed into Greek as 'Capnio.' When a boy his beautiful voice, as he sung in the choir of the church, attracted the notice of the Margrave of Baden, who in 1473 sent him with his own son Frederick to the University of Paris. He there studied Greek and Latin and Hebrew under John Wessel. Reuchlin took his degree as Doctor of Philosophy at Basle, where he taught Greek and Latin, and became renowned throughout Europe for his learning. He was invited to Tübingen in 1481, and became private secretary to Eberhard of Wirtemberg. The next year he accompanied this prince to Italy.

Whilst in Rome, he delivered an address before the Pope in such pure Latin that all marvelled at the eloquence of the German scholar. In Italy, he became acquainted with Pico della Mirandola, who led him to study the Hebrew Cabbala, with the mistaken idea that by adopting the Cabbalistic mode of interpretation of the Scriptures a closer connection would be revealed between the Old Testament and Christianity. Hebrew he had studied under Wessel, but Aramaic had likewise to be acquired that he might fathom the hidden wisdom of the 'Sohar,' 'the book of the Cabbala,' which, in the words of Dean Milman, 'soars almost above the comprehension of the wisest.'[2]

[1] *De Verbo Mirifico.*

[2] According to its teaching, 'every word of the law had a sublime sense, and contained a heavenly mystery'—every *letter* had a signifi-

Reuchlin regarded it as a key to the hidden Christian doctrines contained in the Pentateuch, and through him it was introduced to German scholars. Such a hold did this study gain upon the minds of men that in the 16th century, both in the East and West, its wild theories were received with enthusiasm. Gradually, however, it excited distrust, and 'the system which had absorbed the minds of the most profound thinkers was regarded with contempt as an opening for vulgar necromancy.'[1]

Reuchlin is perhaps best known to us as the preceptor and early protector of Philip Melancthon, whom he was wont to call 'his handiwork—his consolation.' The life of Reuchlin was strangely chequered: prosperity and adversity followed in quick succession—at one period the honoured envoy from the court of Wirtemberg to the emperor, at another flying from Wirtemberg to escape persecution. In middle age he was made proctor of the Dominican Order throughout Germany, whilst a few years later he was stigmatised by the same Order as a 'heretic.' In old age the great scholar who had enriched the world with his learning was cruelly oppressed and reduced to the greatest poverty. But Reuchlin is now reverenced and honoured as 'the father of the German Reformation,' the reviser of the Old Testament, and the promoter of Hebrew learning in his own country. It was through his influence with the Emperor Maximilian that Rabbinical writings were at this time preserved from destruction. A converted Jew, of the name of Pfeffercorn, the enemy of Reuchlin, had urged that all these should be

cation beyond what was visible to the uninitiated, being 'the initial or abbreviation of a word,' hidden from all but the enlightened. This false mode of interpretation led but too often to fatal results, and was used against Christianity by her opponents. (See Dr. Ginsburg's Essay *On the Cabbalah.*)

[1] Dean Milman's *History of the Jews.*

burnt, asserting that thus the prejudices of the Israelites against the Gospel would be dispelled, and their adoption of Christianity secured. Reuchlin's determined opposition to the course advocated by Pfeffercorn drew upon him the hatred of the Inquisition, and, had it not been for the protection extended to him by the Archbishop of Mayence, he would assuredly have fallen a victim to the resentment of the Holy Office; but he escaped the threatened vengeance, and died at the age of seventy-two at Tübingen.

Reuchlin was seventeen years old when Erasmus was born, who was destined to accomplish the same work for the New Testament which Reuchlin had done for the Old; a work to which Luther referred when he wrote to the aged scholar, saying, 'The Lord has wrought in you that the light of His holy Word may again shine forth in Germany, where for so many years it has not only been stifled, but extinct.'

Among the writings of Reuchlin are two noted treatises —'De Verbo Mirifico'—a rare book, showing the wonderful mysteries which lie hidden in the different Hebrew names of God—and 'De Arte Cabalistica.' It was this latter treatise which he sent to Erasmus for criticism.[1] It fell into the hands of Dean Colet, who, in his last extant letter to his friend, thus wrote concerning it: 'O Erasmus! of books and of knowledge there is no end. There is nothing better for *us* in this short life than to live holily and purely, and to make it our daily care to be purified and enlightened, and really to practise what these *Cabalistica* of Reuchlin promise. In my opinion there is no other way for us to attain this than by the earnest love and

IMITATION OF JESUS.'

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[1] *The Oxford Reformers*, by Frederic Seebohm.

'. . . . E le parole del loro canto mi parea udire
che fossero queste : *Osanna in excelsis* ; ed altro non mi parea udire.'
(*La Vita Nuova* di Dante.)

LONDON : PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET